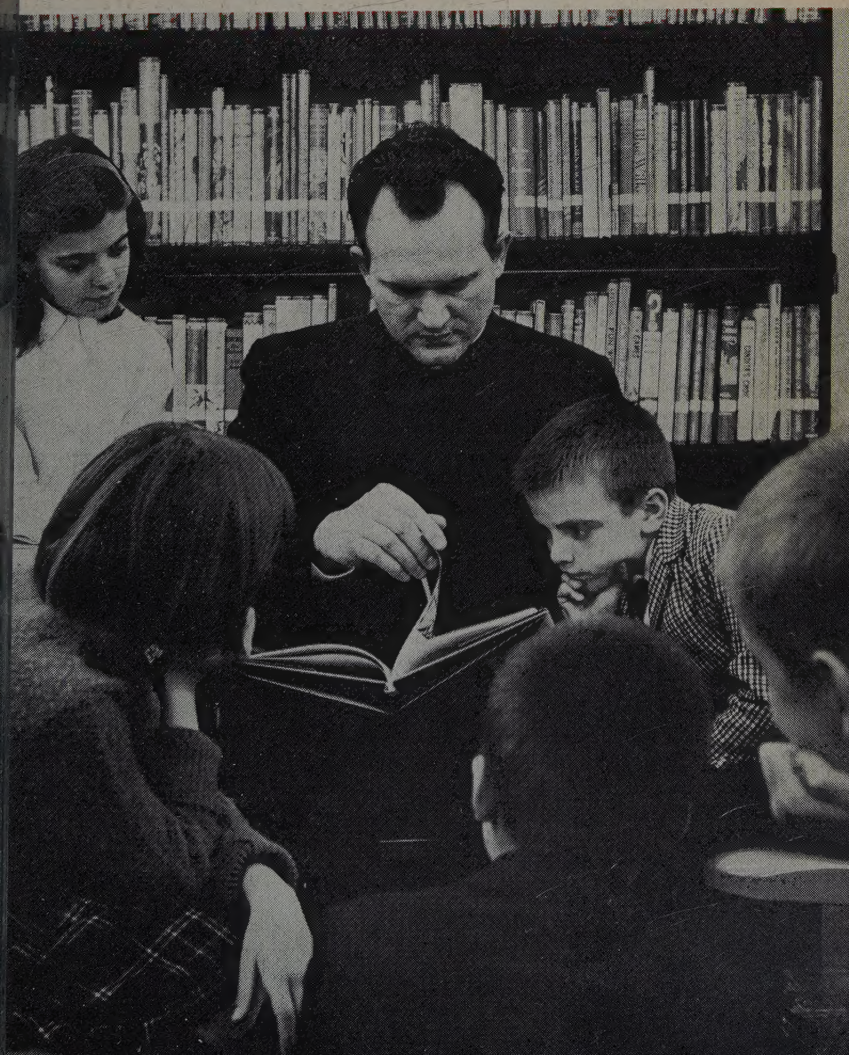


JUNE / 1961

The PRIEST



An Important FIRST



RETAIL PRICE

\$1.00

POSTPAID IN U. S.

Parish Discounts

to \$10.00 . . 20%

to \$25.00 . . 25%

to \$50.00 . . 30%

Over \$50.00 35%

in Catholic publishing

A Discussion Club book which will encourage and assist the laity in leading a more devout life. Written by two CCD Directors . . . praised by many others for its unique content and editorial excellence.

The words "meditation" and "reflection" are often associated by the laity with spiritual practices reserved for the religious. AIMING FOR HIGH HEAVEN, in a logical and convincing approach, shows the layman how these positive religious actions can be used fruitfully in his own daily life.

This new O. S. V. release will bring important and lasting spiritual gains to your parishioners. This is accomplished by pointing out the human failings which negate permanent and advanced spiritual growth. AIMING FOR HIGH HEAVEN then shows how these weaknesses can be recognized and overcome through the Sacraments. The reader is then encouraged to practice penance, mortification and self-denial. There is also an excellent discussion of meditation which inspires and instructs the reader in this advanced form of prayer.

Here are excerpts of a published review of AIMING FOR HIGH HEAVEN by a CCD Director "... well done because it is authored by experts in the Discussion Club field, men who have a mastery of the matter they handle. The style is simple, concise, clear and yet it does not compromise the exalted matter with which it deals. Many good Catholics stagnate spiritually because they do not know enough about the Spiritual Life and how to acquire it. This manual will certainly be a great aid . . ."

Order copies of this unique book for Discussion Club members in your parish. Each copy promises rich spiritual rewards for the reader.

TO ORDER - - - send either this advertisement or a note indicating the quantity desired to Our Sunday Visitor, Book Department, Huntington, Ind. As always, YOUR SATISFACTION IS GUARANTEED.

FEATURES

- Editorial* 487 Classifying the Alcoholic
493 The March of Mormonism
499 A 'Packaged' Library
504 A Letter to Edward
513 Women Can Fool You

DEPARTMENTS

- 473 Currente Calamo
516 The Liturgy and Rubrics
520 The Code of Canon Law
524 Books in Review
537 Correspondence

Cover Father Alvin Illig, C.S.P. introduces his new Catholic Library Service (see pp. 499-503, this issue) to a group of 4th, 5th and 6th grade youngsters. Facing the camera: Monique Ponsot and Peter Field.

.....

June, 1961 / Volume 17, Number 6

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. Δ Address all business communications to THE PRIEST, Huntington, Indiana. Δ Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, P. O. Box 4183, Pittsburgh 2, Pa.

EDITORS: Rev. G. J. Gustafson, S.S., M.A., Ph.D. / Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R. Coyle, J.C.D. BUSINESS MANAGER: F. A. Fink / ADVERTISING MANAGER: Martin E. Greven / PUBLISHER: Our Sunday Visitor, Inc. Copyright 1961 by Our Sunday Visitor, Inc., Huntington, Indiana. Printed in U.S.A.

SUBSCRIPTION RATES: To members of Catholic clergy and religious in the United States, \$4.00 per year; \$10.00 for three years; \$15.00 for five years. Canadian and foreign postage 50 cents per year additional. To Seminarians, \$3.00 per year.



Summer Time Cassock



... a new Lightweight
Garment for comfort
in Hot Weather!

OF DACRON-POLYESTER 65%
COTTON 35%

Washes beautifully, drip dry,
little or no ironing!

\$22.⁵⁰

Roman Style

CASSOCKS ARE AVAILABLE IN THE FOLLOWING SIZES. . .

BACK LENGTH Base of Collar to Ankle	CHEST 34 Collar 14	CHEST 36 Collar 14 1/2	CHEST 38 Collar 15	CHEST 40 Collar 15 1/2	CHEST 42 Collar 16	CHEST 44 Collar 16 1/2	CHEST 46 Collar 17	CHEST 48 Collar 17 1/2
62"								
64"								
66"								
68"								
70"								
72"								
74"								
76"								

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious
Supply Houses) THROUGHOUT UNITED STATES & CANADA

Currente Calamo

.....

NC News Reports

ARCHBISHOP Maurice Roy of Quebec, Primate of Canada, issued a warning to his faithful coincident with the arrival in Quebec of Michel Collin, a Frenchman dismissed by the Congregation of Priests of the Sacred Heart and reduced to the lay state by a decree of the Sacred Congregation of the Holy Office.

Archbishop Roy's warning was published in *Semaine Religieuse* of Quebec. It stated:

"We have been advised of the arrival at Quebec of Michel Collin, ex-priest of the Congregation of the Priests of the Sacred Heart of St. Quentin, France, who is propagating a bulletin and book of which he is the author.

"With respect to this we must make known to all the faithful the recent decree of the Holy See, carrying interdiction against the priest."

The notification of the Holy See was attached to the Archbishop's notice, informing the faithful that Michel Collin had been dismissed by the Congregation of the Priests of the Sacred Heart and reduced to the lay state by a decree of the Sacred Congregation of the Holy Office (Jan. 17, 1951); and his interdiction from entering a church (Feb. 8, 1961) for continuing to promote forms of devotion and cult which had been forbidden, thereby leading the faithful into error and creating public scandal.

SACRA-KIT[®]



YOU need this practical

Portable Sick Call Set for these reasons

- Designed by a priest for use in hospitals, homes and emergencies.
- Ideal for Communion calls and administering the Last Rites.
- Tough, attractive leatherette fabric covers Sacra-Kit's durable wood construction. Velvet lined. Last for years but won't show its age!
- Compact: 11 1/4 x 10 1/2 "x 4" overall.
- Pull-out drawer provides instant access to your Ritual and stole, plus purificator, cotton receptacles and other sick call needs.
- Complete with removable crucifix, two glass-enclosed candles, exclusive design spill-proof ablutition cup, linen cloth and holy water bottle . . . EVERYTHING you need always at your fingertips!
- Satisfaction guaranteed!

Ideal gift for priests anytime!

only \$30.95 complete

F.O.B. MINNEAPOLIS

*or order from your local
church goods dealer*

— MFG. BY —

L. A. CALHOUN CO.

4020 ELLIOT AVENUE

Currente Calamo

.....

Interdiction carries with it denial of the right to celebrate divine offices in any church, or to assist at such, or to have ecclesiastical burial.

La Presse, daily French language newspaper of Montreal, in a special Quebec dispatch on April 1 reported in part:

"The ex-priest Michel Collin, member of the Congregation du Sacre Coeur of St. Quentin, reduced to the lay state by the Holy Office because of a false mysticism which he is trying to propagate, is in Quebec.

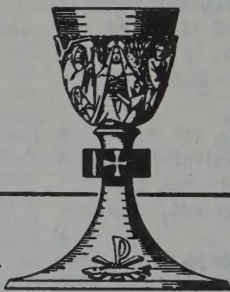
"This visionary claims that Christ has told him he will succeed Pope John XXIII and that he

will bear the name of Clement XV. His supporters have already offered him a white skullcap. For some time the ex-priest Collin has displayed a statue of the Sacred Heart which allegedly will shed blood, and he has distributed 'miraculous' pictures.

"Interdicted as a priest, Michel Collin is reported to be staying with an industrialist of the ancient capital (Quebec), to whom he is reported to have stated that a vision ordered him to be in Quebec for the day of the Annunciation. This industrialist, who advertises on television, is reported to have offered him a period on the air waves, but the authorities of the television station are reported to have refused this."

* * *

A poll of priests in southern Eng-



STERLING SILVER CHALICES

Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from \$125.

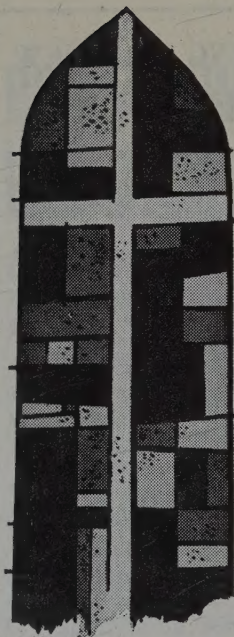
Write for our
Catalog

SHREVE'S

SAN FRANCISCO 8
CALIFORNIA

Established 1852

*Now you can protect
your tabernacle
from profanation
with Honeywell's
invisible wall*



Honeywell's new Security System will surround your altar with an invisible wall of electronic signals. Anyone passing through this wall will automatically set off alarms—in the nave to frighten the intruder away; in the church office or rectory to notify the person in charge; and at the local police station if desired. During your church services, of course, the system is turned off.

Besides protecting the Blessed Sacrament, the new Honeywell Security System protects all other valuables on the altar. The installation of

the system is simple and no equipment is visible.

For further information, call your nearby Honeywell office. Or, mail the coupon below. In Canada, address Honeywell Controls, Limited, Toronto 17, Ontario. *Sales and service offices in all principal cities of the world.*

Honeywell



First in Control
SINCE 1885

MINNEAPOLIS-HONEYWELL

Dept. PC-6-50, Minneapolis 8, Minnesota

Gentlemen: Please rush me literature on your new Security System.

Name _____ Title _____
Church _____ Address _____
City _____ State _____

June / 1961

475

LEARNING THE NEW BREVIARY

*A Simplified Guide for Reading
the New Revised Breviary with
Complete Examples of Offices.*

By Rev. Bernard A. Hausmann, S.J.
\$3.50

Father Hausmann clearly explains the nature and parts of the Divine Office as exemplified in the new revision of the Breviary approved by the Motu Proprio of Pope John XXIII in 1960. The author shows where each part is found and how to say it. The book also contains a Glossary of terms.

At your local bookstore or

BENZIGER BROTHERS, Inc.

7 East 51st Street, New York 22, N.Y.
Boston 10 Chicago 6 Cincinnati 1 San Francisco 3



Seen

LITHOPHANE?

Here are realistic church window stained-glass simulates. Any novice can apply it to your smooth glass. Inexpensive and lastingly beautiful.

STAINED, GOLD, CEMENT, ART-GLASS windows of exquisite beauty. Learn the important benefits the gifted artisans from our sources can bring to you. Write today.

Send for **FREE** Samples,
Catalog, etc. **DEP'T. P-61**

**I VAL CO., 5206 Tilden Ave.,
B'klyn 3, N. Y.**

Currente Calamo

land's Diocese of Portsmouth indicates that only 52 per cent are in favor of some use of English in the Mass.

The poll was conducted by the Vernacular Society of Great Britain and was published in the (April) *Clergy Review*. It was carried out in Portsmouth because that was the diocese where the Ordinary's approval was said to be most readily obtainable.

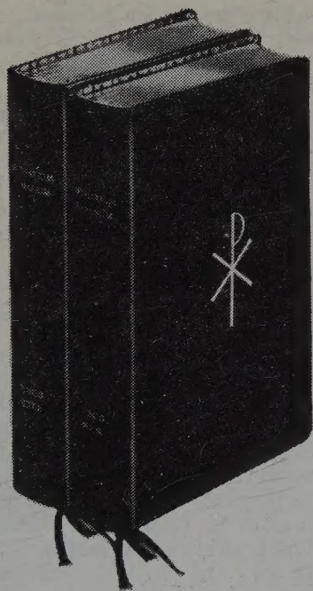
The poll was by questionnaires sent last July to Portsmouth's 137 diocesan and 165 regular priests. Replies were received from 60 of the former and 62 of the latter — a 40 per cent return.

The poll indicated that the younger diocesan priests and the Religious tend to favor the use of English in the Mass, and the older diocesan priests are against it. Fifty-five per cent of the diocesan clergy replying were against it. This was weighted by the replying pastors — who were 70 per cent against English. But the curates were 68 per cent in favor of it. The Religious clergy were 58 per cent in favor.

Newman and Clubs

WE had to learn from the (London) *Tablet* of the latest generosity of OUR SUNDAY VISITOR. Msgr. Francis Davis informed *The Tablet* that on the recommendation of Bishop Pursely of Fort Wayne-South Bend, OUR SUNDAY VISITOR has made a grant of \$5,000 for the promotion of the cause of Cardinal Newman. Msgr. Davis is the vice-postulator.

We had read elsewhere that Fr.



BREVIARIUM ROMANUM

*Completely Revised
Two-Volume Edition
4¼" x 6½"*

- Incorporates all the changes promulgated in the Motu Proprio of Pope John XXIII dated July 25, 1960.
- The text is arranged to reduce the number of references to a minimum.
- The type is designed for ease of reading under good or bad lighting conditions.
- Contains the New Psalter.

● Each volume will bulk only $\frac{7}{8}$ of an inch. The new Benziger edition reflects the best American craftsmanship in printing and binding.

COMPLETE SETS NOW READY!

<i>Bindings</i>	<i>Per set</i>
7S-21 Black Simulated Leather, red edges	\$36.00
7S-33 Black Sheepskin, gold edges	43.00
7S-45B Black Goatskin, gold edges	48.00
7S-45R Red Goatskin, gold edges	53.00

At your local bookstore or

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and to the Sacred Congregation of Rites
7 East 51st Street New York 22, N. Y.

BOSTON 10 ● CHICAGO 6 ● CINCINNATI 1 ● SAN FRANCISCO 3

Currente Calamo

.....

John W. Greene, Oratorian, of Rock Hill, South Carolina, had been appointed permanent secretary for the promotion of the cause. This was in our Catholic papers here. But we failed to learn anything about the story behind the story.

Incidentally, Msgr. Davis points out that, at the last national convention of Newman Clubs held recently at Cleveland, "Those who visited (it) from Europe were struck by the widespread support of the cause throughout America."

His Excellency, Bishop Hallinan of Charleston, is also quoted in this issue of *The Tablet* as saying: "Catholics in the United States are singularly indebted to the great Cardinal. We have his writings in our own language for our instruction, his holiness for our example, and his own courageous life for our inspiration. What you are able to do to advance his cause will profit us all." How true, how exact.

Bishop Hallinan does not hesitate to rank Cardinal Newman with St. Augustine and St. Thomas Aquinas as an "intellectual giant who was at the core a saint."

To Reach Our Neighbors

THE very same message that a clergyman can put across in a sermon might fall flat over the radio and likely would land in the city editor's wastebasket if mailed to him.

Nothing wrong with the message — just that each medium calls for a different technique. This basic truth underlies the third Catholic communications

seminar, June 26 to 29, at St. Joseph College, Rensselaer, Ind., 80 miles south of Chicago.

Purpose of the seminar, organized by Msgr. John E. Kelly, director of the National Catholic Welfare Conference Bureau of Information, is in his words "to help stimulate an awareness of how the Church can employ sound ethical public relations techniques to get the message of the Church to non-Catholics as well as Catholics via the secular media."

At least four bishops will participate in the four-day sessions at which experts in press, radio, television, advertising and related media will advise directors of diocesan bureaus of information and those in charge of public relations in religious communities, schools, institutions and lay organizations. Participants will include Bishops Thomas K. Gorman of Dallas-Fort Worth, Texas, episcopal moderator of the NCWC Information Bureau; Andrew Grutka of Gary, Ind.; Martin D. McNamara of Joliet, Ill., and John J. Carberry of the host diocese, Lafayette, Ind.

All clergy interested or active in public relations are invited to the seminar. Information and registration forms may be obtained from the NCWC Information Bureau, 1312 Mass. Ave., N.W., Washington 5, D.C.

* * *

The 3rd National Conference on Convert Work will be held Tuesday to Thursday, June 27-29 at St. Joseph's Seminary, Yonkers, N.Y., better known perhaps as Dunwoodie. Theme: "Mobilizing the Parish for Convert Work."

Odds & Ends

IN a letter from a classmate, now a pastor: "The first assistant

Raymond Dereume

RELIGIOUS GLASSWARE

Punxsutawney, Penna.

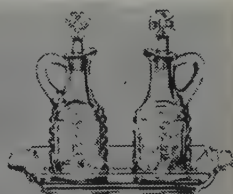
Crystal Glass Altar Cruet Sets



A-2 OZ.



D-4 OZ.



EP-4 OZ.



EP-3 OZ.



P-4 OZ.



IP-3 OZ.



KO-3 OZ.



S-2 OZ.



O-2 OZ.

Sold by all Religious Goods Dealers

Currente Calamo

.....

was taking up a purse to send me to Ireland for the summer until I pointed out that he must not be thinking of himself all the time."

According to the latest provisional census figures, India's population has risen by nearly 80 million during the last decade. Total population as of March 1 is approximately 438 million. The 1951 figure was 357 million.

A plea to restore the confessional has been heard from a most unexpected source — none other than Dr. George McLeod, Moderator of the Church of Scotland, which happens to be Presbyterian, of all things.

"The Church," said Dr. McLeod, "has an eternal promise: the power to remit sins and to retain them. If we have no technique (his word) of remitting them, we must bear some responsibility for retaining them."

True enough, but it has certainly taken the Kirk a long time to find it out — 300 years!

Inside 'The Army'

COMMENTING on the Salvation Army, a former employee of theirs writes: "It is true that it is a dictatorship or, rather, an organization run along the lines of an army. Old General Booth laid the whole plan out and when one of his sons, Ballington Booth, refused to leave New York where he was stationed, and go to India, he was fired from the Army. In retaliation,

ORDER DIRECT

FROM THE WORKSHOP IN

OBERAMMERGAU

Stations of the Cross
Christmas Crib • Reliefs
Crucifixes • Statues
Church Furnishings

*Original designs executed
according to private order.*

ALFRED O. ZWINK

studio for woodcarving

OBERAMMERGAU

GERMANY

ESTABLISHED SINCE 1864



The Fertility Test:

Valuable Aid to Rhythm

The Fertility Testor is a simple glucose test used to determine the fertile phase in the human female. It was developed originally to aid the childless in achieving conception. Recent clinical studies indicate that it can be used as an aid to rhythm in order to make it a more secure method of natural child spacing. All moral theologians, when questioned, have found no moral problems involved in the use of this test provided that adequate reason exists for the use of rhythm.

It has been clinically proven that glucose is present in the cervical secretions from one to four days prior to the day of ovulation and remains until several days after ovulation.

This glucose can be detected by the use of Fertility Tape, a chemically impregnated paper strip that changes from pink to blue in the presence of glucose. By daily testing and recording, the patient can tell when ovulation occurs. By using this test in conjunction with the basal temperature or rhythm calendar system, a more secure method of natural child spacing can be attained. The hopes for such a method were expressed by His Holiness Pope Pius XII.

Available under the name "Fertility Testor," from physicians and druggists throughout the country.

If you desire further information, please write direct to

WESTON LABORATORIES, INC.

901 BLANCHARD STREET

OTTAWA, ILLINOIS

Currente Calamo

.....
he formed the Volunteers of America. His wife, Maude, a strong-willed woman, is believed to have urged the rebellion against the general."

Other facts learned through intimate association with the Army: A woman officer loses her rank if she marries a mere "soldier" (meaning an ordinary member of the Army).

There are many spinsters in the Army for two reasons: The officers refuse to step down in rank by marrying a common soldier, and there are not enough male officers available as husbands.

Our correspondent concedes that the Salvationists live very simply — no splurging with nice homes

and expensive cars. And they devote themselves wholeheartedly to the poor. But, she says, "they are violently anti-Catholic in their private lives. Of course, they dare not discriminate when it comes to their duties, because General Booth ruled against any form of discrimination in administering charity and help."

As a postscript, this lady tells the following story: "One of the S. A. officers who had adopted two girls, came to the office one day in 1942 and announced that one of the girls — in her early 20's — had declared her intention of becoming a Catholic. The combined shock and indignation of the rest of the 'garrison' just about blew the roof off. One elderly officer, an Englishman, took the father aside and gave him the full treatment regarding 'those awful Rowman Cawtholics.'"

Ryan - West



BANKNOTE COMPANY

Ecclesiastical Engravers & Printers

Write for
specimens
and prices

Designers of Coats of Arms and Seals
Engravers & Printers to Bishops, Priests,
Catholic Colleges and Institutions

Invitations, menus and programs for sacerdotal jubilees,
centenary celebrations, episcopal consecrations and installations.
College Diplomas and Commencement Invitations.
Christmas Cards of special design.

We shall be glad to suggest proper copy, design and format.

new address:

9 MURRAY STREET • NEW YORK 7
Telephone: BARCLAY 7-4370

Newman's latest books for Priests

THE MARK OF HOLINESS

by Rev. Robert D. Smith Father Smith examines the undeveloped aspects of the second mark of the Church. In order to solve the problems of holiness in religion, he reverts to the criterion of holiness used by the early Church Fathers, the criterion of natural law. **\$4.50**

THE LIFE OF FAITH

by Romano Guardini, Translated by John Chapin. With his unique gift for understanding the difficulties and problems of the Christian in the twentieth century, Romano Guardini investigates the origins and development of faith in the soul. **\$2.95**

THE LINEN BANDS

by Raymond Roseliep. Fifty poems by the priest-poet whose work has appeared in *The Catholic World*, *The Critic*, *Chicago Review*, and several other publications. Father Roseliep "is a poet to savor and one for whose future we will keep vigil." — from the Preface by John Logan **\$3.50**

NEW AND ETERNAL TESTAMENT

by P.M. Laferriere, Translated by Roger Capel. A stimulating new book in which Father Laferriere stresses the need for a more active participation on the part of the laity in the Holy Sacrifice of the Mass. With a Foreword by C.C. Martindale, S.J. **\$3.95**

ROME AND THE VERNACULAR

by Angelus DeMarco, O.F.M. A vigorous new study of the use of the language of the people in the Western rite of the Catholic Church. Here is ample evidence that the use of the vernacular in the liturgy will by no means change the essentials of the Sacrifice as instituted by Christ. **\$3.25**

Wherever good books are sold

THE NEWMAN PRESS

WESTMINSTER, MARYLAND

NOWILTEX COLLARS



NEVER NEED LAUNDERING

Fresh as Linen — Outwears Linen

These are the advantages of our water-proof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NO-WILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.

Est. 1879

Dept. B, 413-415 Huron Road

CLEVELAND 15, OHIO

*The famous shop
for Catholic Books*

**THE
NEWMAN
BOOKSHOP**

Catholic books, Prayer books
and Bibles—all languages. We
can supply all books re-
viewed or advertised in *The
Priest*. Catalogs available.

For Mail Orders: Westminster, Md.

226 N. Liberty Street — Baltimore 1, Md.

901 Monroe St., NE—Washington 17, D.C.

Currente Calamo

.....

Champagne, Anyone?

WE learn now of a mission home being organized in Rome exclusively for the rich, with a view to rescuing them from the pointlessness and boredom of their existence which so endangers their immortal soul. In charge is a Sacred Heart nun 29 years in the Order. The project has ecclesiastical approval.

"Funds were collected, as they always are," Douglas Woodruff observes in his own dry way, "not from the rich who are to be benefitted in Rome, but from the United States and Canada, enough to build the first mission house on Monte Mario."

Mr. Woodruff tells us that "it will be a little self-contained world of luxury, with high-class shops, a theatre, a cinema, and a private swimming-pool; and," he adds, "the foundress attaches great importance to these amenities, because if the retreatants are made uncomfortable, after decades of soft living, they will only think about the discomforts."

Rather appropriately, one thinks, the first mission house will be called "Tabor."

With Mr. Woodruff, one may well wonder whether there will be any shortage of vocations for this rather delicate apostolate.

'Cornie' and the Pope

CHRISTOPHER Hollis wrote a devastating review of "Man of the World: My Life on Five Continents," in which Cornelius Vanderbilt, Jr. claims that Pius XI,

Continued on page 536

The PRIEST

JUNE, 1961 / VOL. 17, NO. 6

.....

Editorial Comment

Classifying the Alcoholic

WITH this issue of THE PRIEST we initiate a series of articles on alcoholism. The materials utilized here have been furnished us by Dr. Paul O'Hollaren of Seattle, chief of staff of Shadel Hospital, and are the fruits of his twenty years of work in the rehabilitation of problem drinkers. They represent, also, the combined efforts of his co-workers in the Research Department of the same hospital.

Dr. O'Hollaren has put at our disposal papers published in medical journals, the text of addresses read before annual meetings of State medical associations, and a brochure which appeared originally as a series of articles in the *Catholic Northwest Progress*, the official organ of the Archdiocese of Seattle. We have also had the advantage of numerous personal discussions with him over a period of a dozen years. Lastly, we might add in this connection that Dr. O'Hollaren has read in advance

and approved of this presentation and that it is, therefore, backed by his authority.

In this series we have outlined three stages: a classification of drinkers, which involves distinctions of utmost importance, unfortunately generally unknown to the public; a description of the "cure" as adopted and significantly adapted at Shadel; finally, an outline of Dr. O'Hollaren's current on-going investigations into the etiology and specific treatment of alcoholism and, be it noted, other forms of addiction. We feel that this third "stage" may eventually have historical interest.

From the nature of the case, the medical and the physiological assume a certain primacy. One would, however, conclude only erroneously that there is any underestimation of the spiritual or the psychological or that contrasts are being set up to the disadvantage of well tried and proven techniques of other sorts. Our own approach is neu-

tral but strictly Thomistic: that man is a union of body and soul; matter and form. In the past there have been those who thought in effect that man was a pure spirit or those who have acted as if he were an animal only. The wise superior or confessor or director fully realizes the mistake on either extreme. Unfortunately the patient may not; the family of the patient may not.

It is our hope that this series may throw needed light on a *now* needlessly obscure subject and that our priest readers may be able to pass on to their people knowledge they may urgently require and, with knowledge, above all that essential sympathy born of understanding.

CLASSIFICATION

Alcoholism has been officially defined as a disease by the American Medical Association. The United States places it as the fourth most serious public health problem in America today. There are nearly six million victims of this disease in the United States alone, which by its nature deeply affects the lives of the about 24 million people who comprise their immediate families. This number is being increased annually at the rate of 250,000. It is estimated that one out of every 16 persons who drinks is, or will become, an alcoholic.

There are among these possibly four and a half million

"hidden" alcoholics. Hidden from all but their immediate family and associates. Hiding and suffering and dying because they and their families are ashamed of their disease. Why are they ashamed? *Because most people believe that alcoholism is a moral and character weakness.* Nothing could be further from the truth. This misconception and resulting stigma developed because of failures of writers and speakers to differentiate between alcoholism and drunkenness, between the sick alcoholic and the deliberate drunkard.

The key to the difference is to be found in each individual's biochemical response to alcohol. First, let us classify all who partake of alcoholic beverages into two groups: "social drinkers;" "problem drinkers."

Social drinkers are those whose use of alcohol throughout their lifetime is one of tolerance and who develop no problem as a result of drinking. They are thought to number 60 million in the United States. Problem drinkers are those whose use of alcohol creates a problem to some degree with their health, with their moral, occupational, social, or marital relations. This is true whether problem drinking has occurred in the past, is a present problem, or is a display of symptoms indicating progression to this condition.

Problem drinkers are of two classes: (A) The "true-type"

CLASSIFYING THE ALCOHOLIC

alcoholic. This individual suffers from an innate constitutional intolerance to alcohol. Progression of alcoholism in this type is remarkably constant from the beginning of social drinking. Symptoms and findings develop on a time-ordered basis and can be measured or predicted with a reasonable degree of accuracy. Dr. O'Hollaren's research findings indicate that this group represents over 65 per cent of the problem drinkers. (B) The "escape drinker." Here the intolerance to alcohol is acquired by sheer frequency or volume of intake over many years. This individual exhausts body metabolic capacity for alcohol and thereafter the intolerance is permanent.

Escape drinkers in turn are two types. They are: (1) The "alcoholic equivalent." They suffer from mild personality disorder and frequently have a low resistance to stress or tension and turn to drinking for support. Others in this group include "occupational casualties," those employed in jobs where drinking is the "order of the day." This group represents about 20 per cent of the problem drinkers. (2) The "chronic inebriate." These individuals suffer from gross emotional disturbances, personality and character. This is the group which is the main cause of the unjust social stigma so frequently attached to the term "alcoholic" even though they repre-

sent less than 15 per cent of the problem drinkers.

What happens to the problem drinker?

"True-type" problem drinkers get a toxic effect to their nerve cells from the very beginning of their social drinking. This has been found a just analysis of thousands of patients of this class. As time went by, the accepted amounts of social drinking brought increasingly severe evidence of nerve-cell poisoning. Then one day one discovered that a drink would relieve (temporarily) the sick and miserable feeling. It is at this point that addiction was born.

Escape drinkers do not manifest the same uniformity of symptom development as the "true-type" group. Their toxic response usually develops only after years of heavy social or escape drinking. Their alcoholism is complicated by their underlying personality problem.

An Important Difference

Recognizing the difference between these two types is of profound importance, not only in understanding the patient but also from a treatment standpoint, for one can see how the two types follow different paths, for different reasons, on the road to alcoholism.

What is a "true-type" alcoholic? Extensive analysis of thousands of patients of this type reveals the following gen-

eral findings: True-type alcoholics may be male or female, of any race or color or creed. Eight-five per cent of them will possess normal personality and character structure. They are evenly distributed through the different levels of society. It is the alcohol that precipitates the disease. They may have started drinking at any age, but whenever they start, clinical alcoholism is just 18.4 years away.

This uniformity for the "true type" alcoholic results from a constitutional intolerance for alcohol. The body chemistry of these people is co constituted that it responds differently to the chemical alcohol than the body of the non-alcoholic. This is particularly true of the vital organs, namely the liver and the brain.

The earliest symptoms that the "true-type" alcoholic develops in the first five years of drinking are four: *Drinking faster and more* than his non-alcoholic associates, and then eventually, *drinking doubles and triples* and becoming *more drunk* than other persons at a particular social affair. So that we may understand, let us analyze this toxic response produced by alcohol in the brain, nerve cell and liver of the alcoholic and how it eventually produces the disease. Careful questioning of observant patients of this class will reveal that from the very beginning the patient noticed that the "al-

coholic effect" so apparent in his non-alcoholic associates seemed to flee from the patient more rapidly, leaving a restless, irritable feeling which was obviously not possessed by his non-alcoholic friends. The patient soon found himself drinking to meet the response and to maintain the same plane of conviviality and euphoria enjoyed by his friends.

Persistent 'Hangovers'

During the early part of the second five years of social drinking the toxic response of his nerve cells becomes increasingly severe and he finds himself becoming more intoxicated nearly every time he drinks; and severe, persistent "hangovers" are almost inevitable after each drinking occasion. Frequently at this stage the "toxic response" will manifest itself to the family and associates by a personality change in the patient after a drinking episode. Although normally friendly and agreeable, he will become argumentative, critical and even abusive after a drinking bout.

At 12.5 years the "true-type" patient passes a very, very important milestone in the disease. At this point the toxic response becomes so severe after a drinking session that the nerve cells become so sick, painful and tremulous that the patient begins to kill the pain with the sedative most readily available to him, another drink.

The average non-alcoholic

cannot understand this; but neither has he had the pain. It is a cruel paradox of the disease that alcohol in the proper dosage will kill the pain and alleviate the miserable feeling better than tranquilizers, barbituates or morphine — unfortunately, the alcohol perpetuates the disease! The patient starts drinking to alleviate the disease and so *ad infinitum*. It is at the 12.5 year level that addiction to alcohol is born and from then on, the addiction becomes more profound.

During this 12.5-year period, in the vast majority of cases, the “true-type” alcoholic has demonstrated the normal occupational and marital stability and has been quite well adjusted to his particular environment. From now on, however, the picture changes. Absenteeism develops and quality of work performed by the patient deteriorates. Marital conflict develops and the patient finds himself at the last and final milestone, 18.4 years from the beginning of his social drinking. Clinical alcoholism has fully developed.

Medical Help Is Indicated

Unfortunately, for the untreated patient there is no relief, even in the alcohol, and frequently the toxic response on the part of the central nervous system will throw the patient into convulsions or *delirium tremens* in spite of continuous drinking. At this stage the vast majority will need help

from a physician in order to stop drinking and many will require hospitalization.

The second class of problem drinkers — escape drinkers, were divided into (1) the alcoholic equivalent, and (2) the chronic inebriate. The intolerance to alcohol possessed by these two is acquired by sheer frequency or volume of intake over many years which exhausts metabolic capacity for alcohol and creates permanent intolerance.

From a motivation standpoint the alcoholic equivalent may have many sources. Careful studies of members of this group will usually reveal the common denominator to be a mild personality or character deficiency, most commonly, mild to moderate anxiety, tension state, mild to moderate feelings of inferiority. They become convinced that alcohol enhances their effectiveness in dealing with people and coping with the problem of life.

Unfortunately, when a person begins to “need” alcohol in the conduct of his occupation, he is headed for inevitable trouble. The very frequency which is imminent with the occupational use of alcohol, automatically implies a total dosage far beyond the amount which anyone should reasonably expect the body chemistry to tolerate. Therefore, the innate constitutional intolerance of the particular person developing

symptoms which are very similar to those exhibited by the "true-type" alcoholic, both in the nature of the symptoms as well as the severity and order of occurrence.

It is here that the alcoholic equivalent and all members of the escape drinker group are faced with a serious problem. It is a real shock to them to find that old and dear friend, "the alcoholic effect," has begun to flee them. They find themselves trying to enforce its continued abode by increasing the dosage and using many of the same techniques which are common to the "true-type" alcoholic. However, their deep-seated personality or character deficiency has learned to rely upon the alcohol effect and it is at this point that they frequently become aware of the fact that they have "double trouble."

The Chronic Inebriate

The chronic inebriate, lastly, is the problem drinker who suffers from gross emotional disturbance, personality and character defects. This unfortunate individual suffers from such emotional disorders that the oblivion of drunkenness is preferable to the sober state. The conduct of members of this group is noticeably irregular even when sober and therefore they are frequently with the police, the courts or other legal authorities. The psychopathic personalities, the grossly immature and inadequate, and the sexual and moral deviates are to be found among them. One of the great tragedies of our time has been the false labeling of all problem drinkers, particularly the "true-type" alcoholic, as members of this group.

—G.J.G.

(To be continued)



Comedy of Errors

I like the story of the old Irish priest, for long a resident at Oxford University, who was invited to perform his first wedding in old age. In borrowed clothes and highly nervous he set out for the ceremony and his friends at Oxford waited anxiously for his return.

"I think it went off very well," he said in reply to questions, "But the bride seemed quite surprised when I put salt on her tongue."— Fr. Bassett, S.J., in *The Irish Digest*.

The March of Mormonism

Up 30% in 10 years

MR. WILLIAM J. WHALEN

DURING the past decade the number of Latter-day Saints in the U.S. jumped more than 30% from 1,184,000 in 1950 to 1,550,000 today. The federal census in 1906 indicated a membership of only 256,647.

The Church of Jesus Christ of Latter-day Saints operates the largest church-related university in the nation: Brigham Young with 11,000 students on its \$60 million campus. An army of 7,500 dedicated young missionaries carries the bizarre doctrines of the Utah cult to every state and most foreign countries.

The once persecuted followers of visionary Joseph Smith, Jr., who were driven by enraged "Gentile" mobs from Missouri and Illinois have prospered. They dominate Utah and wield increasing political and social power in Idaho, Arizona, and California. Converts and former Westerners have formed wards (parishes) in most of the larger cities and university towns in the Middle West and East.

One of their Twelve Apostles, corresponding in authority to a cardinal, served as President Eisenhower's controversial secretary of agriculture. Another

Mr. Whalen has had considerable success in evaluating Protestant influence in the American community.

Mormon has been chosen to be President Kennedy's secretary of the interior. Three Mormons serve in the U.S. Senate compared to nine practicing Catholics although Catholics outnumber Mormons 26 to 1 in the general population.

The Mormon church draws on the tithes of active members to build a commercial empire which embraces a department store, 360,000 acres of Florida cattle land, ranches and farms, mills, two insurance firms, a Hawaiian sugar plantation, radio station KSL, 72 downtown Salt Lake City buildings, sugar beet refineries, a coal mine, newspapers, two hotels and a motel, and assorted factories.

At one time the federal government stripped the Church of all its property for defying the anti-polygamy laws. Today no one but high LDS Church officials knows the full extent of Mormon financial holdings. Secular businessmen in many industries make no moves without considering Mormon reaction; LDS officials sit on many corporate boards in which the Church holds a substantial interest. Last year the Church sold its controlling interest in Zion's First National bank for a reported \$10 million.

At present the U.S. government recognizes four major

groupings of religions and issues appropriate dog tags for members in the armed forces: Catholic, Protestant, Eastern Orthodox, and Jewish. Continued Mormon growth and influence may well call for the addition of a fifth category of Latter-day Saints.

Protestants?

Mormonism cannot easily be pigeon-holed into either the Catholic or Protestant category. Mormons deny they are Protestants. Their founder, Smith, declared all existing Christian denominations apostate and lacking authority to teach or confer the priesthood. The Latter-day Saints frankly claim that their Church alone represents the teaching authority of Jesus Christ.

Protestants themselves find it difficult to extend the term "Protestant" to a cult which denies every cardinal principle of the Reformation. The Mormons summarily dismiss the doctrines of total depravity, justification by faith alone, the sole sufficiency of the Bible, the priesthood of all believers. Only the reluctance of religious statisticians to set up a new LDS category keeps the Mormons in the Protestant column.

The followers of Joe Smith have split into two major and several minor sects since Smith was assassinated in a Carthage, Illinois, jail. What has become the largest sect followed Brigham Young to the Great Salt

Lake Valley and established itself in its intermountain sanctuary as the Church of Jesus Christ of Latter-day Saints, commonly known as Mormon or LDS Church.

A smaller group gathered around Smith's son and formed the Reorganized Church of Jesus Christ of Latter-day Saints with headquarters in Independence, Missouri. This church completed its organization in 1860. A pamphlet issued by the Reorganized branch states its complaints against the Utah Mormons: "Brigham Young headed the migration to Utah, where he introduced strange new doctrines to his followers: of plural gods, polygamy, and blood atonement, among others."

Another Reorganized booklet (*Hear Our Story*) comments, "The 'Reorganized' group has always denounced polygamy and the kindred evils promulgated in Utah as contrary to the teachings of the Bible and the Book of Mormon, as well as contrary to the example and teachings of Joseph Smith. No son or grandson of Joseph Smith has ever fellowshiped with the church in Utah."

The Reorganized sect builds no temples and allows its members to contribute to the church without necessarily tithing. Doctrinally this 146,000-member church stands somewhat closer to historic Christianity than the larger Utah cult. The Reorganized use a so called Inspired

version of the Bible, a translation attempted by Smith and completed in 1833.

The Book of Mormon

Mormonism as a religious system stands or falls on the validity of the revelation to Smith and the authenticity of the Book of Mormon. The official version tells us that the lad received a revelation from two divine personages in 1820 that all existing churches were apostate. He was to join none of them but was to re-establish the Church of Christ. Later an angel, Moroni, showed him the spot on a hillside in western New York where the last surviving general of an Indian nation had buried a set of golden plates. These plates told about the early inhabitants of this hemisphere, the visit of Christ after His resurrection, the wars and disasters which befell the Indians, and the Church which Christ founded among them.

Smith sat behind a blanket stretched across a room in his cabin and dictated the book to a schoolmaster. The Prophet himself was unable to write. Since the plates were supposedly written in "Reformed Egyptian" the angel had provided the Prophet with a pair of magic spectacles known as the Urim and Thummin. By peeping through these Smith was able to decipher the text. Later the angel took back the plates and they have not been seen since.

As an historical romance the

Book of Mormon makes fairly interesting reading. It includes large chunks of the King James version of the Bible and considers in some detail all the current theological debates of early 19th century America: infant baptism, the Trinity, Freemasonry, the proper name of the Church, etc. The original plates were allegedly completed before 421 A.D.

Smith claimed that in 1829 John the Baptist appeared to him and restored the Aaronic priesthood. Later Peter, James and John conferred the higher Melchizedek priesthood. Smith managed to persuade a farmer to mortgage his land to finance the publication of his book. He baptized the members of his family and some neighbors, sold the book door to door, and start-what he called the Church of Christ.

Imminent Parousia

During the next few years the Church established itself in Kirtland, Ohio, and in an outpost in Missouri. At this stage the cult put its emphasis on the imminent end of the world much as do Jehovah's Witnesses today. Smith warned his devotees to gather at Zion to escape the impending destruction. He located Zion at Independence, Missouri. Nearby at a spot called Adam-ondi-Ahman by the Prophet was the site of the first Garden of Eden.

Smith and his collaborator, Sidney Rigdon, a Campbellite

minister, became involved in the failure of a wildcat bank and were forced to flee Kirtland by night. They consolidated their position in Missouri until feuds with their Gentile neighbors who feared their growing political power, abolitionist sentiment, and strange doctrines led to bloodshed and eviction from the state.

In neighboring Illinois the Prophet directed the building of a model city on the Mississippi which he named Nauvoo. Meanwhile, the Prophet continued to receive a series of revelations including one in which God spelled out the financial arrangements for a Nauvoo boarding house: "And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house." God also commanded that a house be built for his servant, Joseph Smith, Jr. (Sec. 41).

Smith set up an armed militia with himself in the uniform of Lieutenant General. He even ran for president of the United States and sent his missionaries around the country to seek votes. Nauvoo became the largest city in the state and operated under an unusually liberal charter. Its population reached 20,000.

Polygamy

Trouble brewed. Smith and a few of the top church officials

had begun to take additional wives in Nauvoo and rumors of polygamy aroused the Gentiles in the area. One of Smith's cronies apostatized and denounced the Prophet and his sexual adventures. The opposition tried to publish a newspaper in Nauvoo but Smith's henchmen pied the type and destroyed the press.

In the ensuing disorders, Smith was arrested and taken into protective custody in Carthage, the center of anti-Mormon agitation. A mob of men masquerading as Indians stormed the jail and shot the 38-year-old Prophet and his brother Hiram, the heir apparent. Fortunately for the stunned Saints a remarkable leader named Brigham Young assumed Smith's mantle of leadership over the claims of several rivals. He organized the epic march to the West.

Other groups of Saints followed such self-proclaimed prophets as the mad King James Strang of Beaver Island. Rigdon tried to assert his authority but was repudiated and left for Pennsylvania and obscurity. Emma Smith, the Prophet's first and only legal wife, left the Church, admitted she had never believed her husband's visions, and married a Nauvoo tavern-keeper.

The invading Gentiles fired the handsome Mormon temple and took over what the retreating Saints could not load onto

their wagons. Today a convent of Catholic sisters has taken over much of the old Mormon property in Nauvoo, a sleepy river town.

Once the Saints reached the Salt Lake Valley they were free to set up a theocracy, openly practise polygamy, and develop their curious theological system. To their dismay they found their new land of Deseret incorporated into the hated United States shortly after their arrival; they had sought to leave the country which had persecuted them for so many years.

Polygamy — Disagreeable

For the average Mormon convert the idea of polygamy was probably repugnant. Those who did take plural wives usually did so out of obedience to a divine command rather than out of lechery. Viewing photographs of some of the hatchet-faced plural wives we find it hard to imagine why anyone would agree to live with such ugly females in the absence of a divine commandment. Many of the plural wives were elderly women; sometimes a Mormon would marry a mother and daughter set. For most of the Saints the economic battle to support one wife and family was enough, let alone the support of multiple households.

The Book of Mormon and Doctrines and Covenants clearly outlaw the practice of polygamy: "Wherefore, my brethren, hear me, and hearken to the

word of the Lord: For there shall not be any man among you save it be one wife; and concubines he shall have none." (Jacob, chapter 2, v. 27)

In Doctrines and Covenants, published in 1835, we read: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman one husband, except in case of death, when either is at liberty to marry again." (Sec. 101)

Old Brigham died leaving his \$2 million fortune to 12 widows (nine other wives had preceded him in death) and 47 children. One Mormon patriarch, Heber Kimball, supported 45 wives. Probably not more than 3% of the male membership lived in plural marriages.

Eastern editors, social reformers and preachers raged against the scandal of polygamy on American soil and pressured Congress into passing a series of anti-polygamy laws. The Church found its property confiscated, its members disfranchised, its leaders in jail or in hiding. Unable to fight the power of the federal government indefinitely, the elderly president of the Church finally capitulated. The Church renounced the active practice of plural marriage and said it would excommunicate Saints who contracted new plural marriages. In exchange Washington

THE PRIEST

granted statehood to Utah. Some Saints set up separate households and continued to live with several wives; a few fled to Mexico with their families.

Polygamy remains a suspended doctrine. Not once have LDS church officials denied that the taking of plural wives was a divine command given to the Prophet or that if the law of the land were ever changed the Church would not re-introduce polygamy. Mormons consider

the laws against plural marriage to be violations of religious freedom.

Small groups of Mormon fundamentalists in Utah and Arizona continue to enter plural marriages and castigate the larger church for giving in to civil power. *Time* magazine comments: "What they practice openly, thousands of others throughout the West practice in secret." (Jan. 23, 1956)

(To be continued)



Walking's Cheaper

A Scotsman travelling through the Holy Land was shocked to learn that it cost \$5 an hour to rent a boat at the Sea of Galilee. "Why, I can rent a boat in Aberdeen for less than half as much," he said.

"Ah! But this is Palestine," replied the boatman, "and these are the waters on which Our Lord walked."

"Nae wonder He walked!" replied the Scot indigust. — Bishop Sheen.

A 'Packaged' Library

For your grade school

MARTIN STEVENS

AS this piece is being written, news of a shocking school situation is vying with the tense foreign situation for New York newspaper space.

Under the headline THE READING EMERGENCY, the *New York Times* reports: "Superintendent of Schools John J. Theobald gave the New Yorkers sensationally bad news about their schools when he announced that over 67,000 youngsters of the junior high school enrollment of 172,000 are more than two years retarded in their reading. About 10,000 seventh-graders, he said, are unable to read third-grade books."

In the *New York Herald Tribune*, Joseph Gies asks, "Is your child a victim of the 'Library Gap'?" He quotes Benjamin L. Smith, recently retired Superintendent of Schools of Greensboro, N.C. as stating, "There can be no excellent school without a library."

"Every school needs a library," Mr. Gies says, "and today nearly two thirds of our elementary schools, with 10 million children enrolled, don't have one. Why is a library so important to an elementary school? It's tied up with the most significant modern concept in the whole field of education: 'open learning.' 'Open learning' means that instead of feeding

every youngster a fixed quantity of knowledge in a given school year, we open the gates for him to learn everything he can learn. In a classroom, this isn't always possible. But in the school library the horizon's the limit—provided there is a school library. Not that only bright children profit from a library. All children profit—and educators have discovered that given a library in a school, more children turn out to be bright."

Dr. Alexander Frazier of the College of Education at Ohio State comments, "More freedom to learn automatically means more learning."

What is a school library? The *New York Herald Tribune* minces no words: "It's not just a shelf of books in a classroom. The trouble with a static classroom collection is that special interests can't be pursued. Billy Johnson, who has a strong science bent, can't explore astronomy because on his fourth-grade bookshelf there is only one (fourth-grade level) book that touches on astronomy. Marjorie Smith, who reads rapidly and loves fiction, is ready for writers on the eighth-grade level, but she can't read them—her sixth-grade collection doesn't have them."

The Paulist Fathers, who are in constant touch with Catholic

schools on a national level, through National Catholic Reading Distributors, which is the largest distributor of Catholic reading materials to parishes and schools, have been watching the emergency grow to explosive proportions.

Only one out of three public elementary schools in the country has a centralized library, the only kind of school library that can provide both immediate and long range benefits. The situation is far more bleak in Catholic elementary schools, where it is estimated that only about one out of ten has a centralized library. The result, like a shock wave, is felt in every Catholic high school.

"Yes, we have a centralized library," many Catholic high-school principals have told Father Alvin Illig, C.S.P., Executive Manager of Paulist Press, "but it is almost entirely *remedial*. Children come to us from elementary schools two and three years behind their normal reading levels. It's the great tragedy in education today that children can't read. We're doing irreparable damage to our future by *not establishing* proper reading habits in the elementary schools."

Lack of Space?

Why don't elementary schools have centralized libraries? Father Illig was shown through school after school. In the older schools there seemed to be,

physically, no room—even the auditoriums and their stages, with curtains drawn, were being used for classes. In bright new schools, Father was shown through beautiful classrooms, fully equipped gyms and locker rooms, professionally designed auditoriums—and then was given a glimpse of an empty room with an apologetic "We hope some day to have a library here." Why not now? The usual reason is lack of personnel. The school has no trained librarian. No Sister can be spared for the tremendous job of selecting and ordering the proper books, processing them, and running the library.

Father Illig brought the problem back for a brain-storming session. Meat of the problem: how to provide Catholic elementary schools with a basic ready-to-use library of properly selected, classified and completely processed books—a library that would "run itself," if need be, without a librarian, that would fit into both a small space and a modest budget?

To come right to the heart of the good news, that is how Catholic Library Service began. This unique new service, a division of National Catholic Reading Distributors, makes it possible for a Catholic elementary school with a single stroke of the pen (and not even a postage stamp) to order a basic centralized library of professionally selected and complete-

ly processed books ready for immediate use by eager young readers.

It was not easy. Over a year of intensive investigation and preparation, and almost \$100,000 went into its launching. The obstacles were formidable. Time after time the Paulist Fathers ran up against a wall too high to climb and too deep to tunnel—so they blasted through. When the major difficulties had been solved, there were enough minor ones to justify buying aspirin in wholesale lots.

Selecting the Titles

The chief difficulties were those of selecting and processing the books. The problem of selection is pointed up when it is realized that there are over 100,000 titles available, 30,000 of them juveniles—and these are issued by more than 350 publishers. The problem was further complicated by insistence that selection from such a massive output be conducted with both professional library standards and Catholic thinking as guides. As for processing, this had to be done economically to fit the budget of the average school, professionally to meet the requirements of a trained librarian where the school employs one, and so completely that the library would "run itself" in schools without librarians.

The Paulist Fathers had the basic list of books drawn up by

two professional, top-ranking librarians, both members of the Catholic Library Association and American Library Association. The entire basic library consists of approximately 1800 books. Of these, the 670 essential first-purchase books, from 60 different publishers, will be available beginning August 1st, so that the libraries will be functioning when schools open in the fall. The balance will be available within one year—a timing designed to enable schools to become accustomed to library needs and procedures. Each year catalogs will be supplied, listing and reviewing new books for continuing library development.

All the books are processed according to both Catholic Library Association and American Library Association standards. Dewey decimal and alphabetical classifications are used. Complete sets of catalog cards are supplied for each book. A book pocket, with card inserted, is fastened in each book, and call number with classifications appear on the spine. In addition, each book has a durable clear plastic Mylar jacket. All books, of course, are hard bound, and library bindings are used wherever available.

Very Little Space Required

Space requirements are modest. The 670 first purchase books will fill from 40 to 50 running

feet of shelf space, which represents only two four-shelf bookcases, each about 5 feet wide. The entire basic library of 1800 books will require about 120 running feet of shelf space. A room of its own for the centralized library is desirable, but the school which cannot spare the space can use a corner of the auditorium, lobby or entrance hallway, or a corridor alcove.

How about cost? Books are sold at a 25% discount, plus a service charge of 95c per book for complete processing. The cost of the basic library of about 670 first purchase books will be a maximum of \$2,275. This price will be lowered if any books on the basic list cannot be supplied due to publishers' temporary stock shortage. At present, the Paulist Fathers are working out the details of an arrangement by which those schools which wish to do so may finance their payment over a period of 12 or 18 months.

Is a trained librarian needed with this new library service? Let's put it this way: the services of a trained librarian are the ideal. Where the school employs such a full-time librarian, Catholic Library Service frees her from the substantial time and effort involved in selecting the proper books, ordering them from many publishers, classifying and cataloguing them, and processing them for library use. Her time

may be much more fruitfully employed in developing reading programs, encouraging right reading attitudes, and helping to raise reading levels among the students.

However, schools which cannot afford a trained librarian find that, since all processing and cataloguing work is done, students can handle the operation of the library with only minimum direction from Sister or Brother. Where the budget is strictly limited, schools find that they can purchase from Catholic Library Service a completely processed working library for about half what it would cost to employ a trained librarian for one year.

Arrangements have been made for schools which already have centralized libraries to supplement their stock by purchasing individual completely processed books, in quantities of 25 or more assorted titles at a time.

Rich Fruits in Prospect

The Paulist Fathers point out that proper reading habits in Catholic elementary schools can result in important benefits which can have a profound influence on the future of both the Church and the nation: the fostering of a love and appreciation of good reading among children which will last a lifetime; the development of leaders—business, professional and political leaders with ideals and

understanding; more teachers to meet our ever-growing needs, and more vocations to the priesthood and religious life; a deeper appreciation of Catholic beliefs and practices through reading over and beyond class assignments; a positive program of good reading to discourage the spread of obscene and undesirable reading matter; and the spread of Catholicism by developing concepts of truth through reading, in the minds of youths.

First exposure of Catholic Library Service took place in April at the convention of the National Catholic Educational Association in Atlantic City. A sample processed library was set up, explanatory brochures and copies of the basic list were stacked on tables to be distributed. Within an hour after the opening of the convention, the neat booth was a shambles.

What descended upon the display, despite Roman collars and flowing habits, can only be described as a stampede. The new service brought in "rave" comments from ordinarily staid Superintendents of Schools, and stirred excited enthusiasm among elementary school principals and teaching Sisters—a reaction that points up an urgent need that has been recognized ever since parents and teachers started asking each other why Johnny can't read.

Word of the new service is catapulting along the educational grapevine, and printed announcements are being sent out as fast as a busy staff can address and mail them. Meanwhile, orders can be placed or further information obtained from Catholic Library Service, National Catholic Reading Distributors, 180 Varick Street, New York 14, N.Y.



Meeting the Proselytizer

"What does the Word of God mean to you, sir (ma'am)?" — This is apparently the opening gambit of Mormon missionaries calling at frontdoors. A reader has a reply-formula which seems to me not without merit. Thus, briskly and cheerfully *allegretto vivace*:

"More than you'd think. Apart from hearing it every time I go to Mass, I'm bribed with Papal indulgences to read a portion of the Bible every day. If you'll wait a minute I'll read you Leo XIII's encyclical on the study of Holy Scripture. . ."

On this particular occasion, the caller couldn't wait — unfortunately. — Pasquin, in the London Universe.

A Letter to Edward

LEO J. TRESE

To vow or not to vow?

A LETTER from a seminarian provided the material for my meditation today. Edward, the seminarian, was once one of my altar boys. He now is in third theology and his call to the subdiaconate is imminent. Like so many of us at that stage in our career, Edward finds himself afflicted with doubts concerning the decision he soon must make. He has written for advice and has asked a very pointed question. "If it is not too personal a matter, Father," he asks, "would you please tell me whether you ever have been sorry that you became a priest?"

Well, it is a personal matter, all right. It is a question that calls for complete honesty or complete silence. After half an hour before the Tabernacle putting the question to myself, I think that I am ready to give the honest answer. This is my letter to Edward:

Dear Edward:

You have, I see, a legal mind. You do not ask whether I now am happy to be a priest (to

Father Trese wrote this in Spain where he has been spending a few months resting and thinking through a new book to be published in the fall by Sheed & Ward.

which I so easily could answer "Yes!") but rather, whether I have ever been sorry that I became a priest. You are going to settle for nothing less than the whole truth. That covers a lot of territory: a third of a century in the priesthood, as you know.

Let me begin by frankly admitting that there probably have been several times when I was sorry that I had become a priest, although I scarcely dared admit it to myself at the time. When a man has embarked upon a permanent state in life from which there is no turning back, it poses a fearful threat to his self-esteem to admit that he has made a mistake.

This is as true of Christian marriage as it is of the priesthood. "I'm stuck with it," runs a man's unconscious reasoning, "and I've got to live with it. What's the use of asking whether I would do it over again, when I know very well that I'm not going to get the chance to do it over again. Besides, how do I know what I might do another time?"

If you had proposed your question to me 25 years ago, Edward, I am sure that I would have answered emphatically, "No, of course I've never been sorry that I'm a priest!" My answer would have been the

more vehement because I would have been trying so hard to convince myself that it was the truth. Now, however, I have reached the quiet waters. From the greater serenity of my later years I can, without feeling any threat to myself, face the fact that there were a few times when I doubted my wisdom in having become a priest. If you are to see those doubts in their proper perspective, I must try to describe to you a little of what a young priest goes through.

The Joy of Ordination

On the day of your ordination, on the day of your first Mass and on the day you get your first appointment, Edward, you will feel ten feet tall. For years you have been thinking of what a grand thing, what an awesome thing it will be to be a priest: to have the power to call Jesus Christ down upon the altar, the power to restore grace to the souls of sinners — along with the right to preach the Gospel and to win thousands (you are confident) to Jesus Christ by your eloquence. For 12 or more years you have been looking forward to all this, and now actually it has happened to you. You hardly can believe it. Heaven-on-earth has begun.

Then begins the process of disillusionment. Perhaps it is incorrect to call it disillusionment. It would be better to say that you begin to learn the hard

facts of priestly life—the first of those hard facts being that you still are a human, a very human being. In the seminary your spiritual director has warned you often enough that Holy Orders does not change a man's nature, does not suddenly change him into an angel. In the natural order, what a man was before ordination he still will be after ordination. There are new graces available to him, of course, but he has to want them, he has to work for them, he has to use them. In the seminary the spiritual director's warnings probably did not penetrate very deeply, but it is very likely that in your first appointment you will begin to discover how truly he spoke.

Of course, you may be exceptionally fortunate. In your first appointment you may be assigned to a pastor who is a gentle, kindly, patient and totally self-forgetful saint, asking little of you or of anyone while giving much of himself. I would estimate your chance of drawing such a pastor as maybe one in a thousand. The mere passage of years does not make a saint or a superman of anyone, no more than does the sacrament of Holy Orders.

You will find that we older priests, most of us, still are very much *in statu viatorum*. Let us hope that we have made some progress since first we ascended to the altar, but most of

us still are simply equipped with faults and foibles which others may find it hard to live with. One man may slurp his soup and belch much too obtrusively. Another may be a hypochondriac with pills on every shelf and table. Another may neglect his fingernails and the dandruff on his collar. Another may dodge his dentist and be unaware of his offensive breath. Little things, quite compatible with sanctity, yet annoying.

Faults of Pastors

Much more annoying is the fact that we pastors tend to feel that no one else can do a thing quite as well as we can do it ourselves. Add to this the fact that we cannot quite accept that this fresh-faced neo-ordinatus is really a full-grown man. When we give him a job to do, we are disposed to be as nervous about the outcome as is the mother who lets her six-year-old youngster carry home the eggs from the store. We feel the need to watch closely, to offer suggestions and comments, to criticize and correct. All this can be rather stultifying to the young man who has been waiting so long to try his wings. He easily may become resentful of the pastor's interference, the pastor's lack of trust and unwillingness to give full responsibility.

Another common failing of us older men is that most of us do ease up on ourselves. After

20 or more years of getting up for the early Mass every morning, taking all the night sick-calls (and perhaps all the day calls too), and performing all the less desirable duties that usually fall to an assistant's lot, we now feel (wrongly perhaps, but very, very humanly) that we have a right to let a younger man take over the hardship post. I am afraid that you will not be ordained very long, Edward, before you hear one of your confreres say of his pastor, "He always gives me the dirty work to do."

Then, in addition to the faults which we have in common, there are our individual weaknesses — the character traits which were born in childhood and which have waxed rather than waned with the years. One pastor may be a moody man, given to long periods of silence which wear on the assistant's nerves. Another pastor may be excessively irritable, a man who angers easily and who snaps at others for no evident reason except his own sour disposition.

Still another may be (or seem to be) abnormally suspicious, wanting to know where the assistant is going each time the young man steps outside the door and perhaps making unwelcome comments on the late hour at which the assistant came home last night.

Another pastor may be unduly acquisitive, petty in the

matter of stole fees and stipends, ungenerous towards his assistant, close with the food budget and much too saving in providing proper equipment for the rectory. Yet another may be absurdly jealous, resenting any popularity that may seem to accrue to the assistant.

Moods of Depression

These are just a few of the faults that you may find in us, Edward. You will not find all the faults in one man, thanks be to God, but it will be a minor miracle if you find yourself with a pastor who does not possess one or two very trying idiosyncrasies. It will be another minor miracle if the day does not come when you say to yourself, "I feel like chucking the whole thing and just walking off."

It may be that the pastor has just rejected with contempt a very reasonable and apostolic suggestion which you have made. It may be that he has gone over your head and annulled a decision which you made for Mother Superior or for the Altar Society president. It may be that the pastor has let you take a night sickcall when he knows that you have the flu and are running a temperature. It may be that he has impugned your motives and accused you of double-dealing when your motives were of the best. It may be that he has corrected and humiliated you in

front of the housekeeper or the altar boys.

However, it is more than likely that it will be no one big thing such as these. It will be the accumulation of many little things, the day-by-day attrition that results from constant and close confinement with a person with whom you have, on the natural level, nothing in common except your very evident human nature.

And so, one day while sitting in your study, you find yourself engulfed by that "fed up" feeling. "If it weren't for the scandal and if weren't for hurting my parents I'd walk out of here right now." This feeling may come to you within a few months of your ordination; it may not afflict you until seven years later; or it may come intermittently in between. One thing is fairly certain: unless you are a rare exception, it will come.

Of course, being a good priest and fortified by daily meditation and spiritual reading, you do not walk off, you do not "chuck it all." You blow off steam to your priest-pals and go along trying your best to do the work of the Lord. And let me admonish you parenthetically, Edward, to cherish your priest friends. You will find them to be a wonderful help in maintaining your emotional balance. Ideally, a man's charity should be great enough to suffer in si-

SUMMER can be great for FUND RAISING



A TIME TO DO...

An influx of Vacationers,
Tourists, etc... A pick-up in
the economy... Your Parish
—Hospital—Diocese or
Retreat House Can Profit Best
By A Summer Campaign!

MEMBER OF THE AMERICAN ASSOCIATION OF FUND RAISING COUNSEL

Community Counselling Service, Inc.

Catholic Fund Raising and Public Relations
Empire State Building, New York 1, N.Y., OXford 5-II75





A TIME TO PLAN...

School Closed?—Campus quiet?—

The Big City Parish deserted?

...This is the time to reflect and to Plan
NOW for an effective campaign next Fall.

Either way—It will pay you to consult with CCS right
away. Consultation and analysis at No Obligation.

Write—wire—call collect today.

TOP staff available for your Summer Fund Raising

BUFFALO, NEW YORK:
8639 Main St., Williamsville • NF 2-4867

CHICAGO, ILLINOIS:
55 E. Washington St. • DEarborn 2-7009

NUTLEY, N. J.:
384 Franklin Avenue • NOrth 1-1440

OKLAHOMA CITY, OKLA.:
4034 Coronado Place • WHitney 9-2456

ST. LOUIS, MO.:
3926 Lindell Blvd. • JEfferson 5-2833

SAN FRANCISCO, CALIF.:
2107 Van Ness Ave. • ORdway 3-1577

SEATTLE, WASH.:
526 First Ave. N. • ATwater 4-7630

MONTREAL, P.Q.:
Laurentian Hotel, • UN 6-6002

lence the faults of others. If we have the fortitude to take our blows without complaint, our merit mounts apace. But I am sure that our Lord is very patient with us in our youthful priesthood when we cry on a trusted confrere's shoulder. It is better to gripe than to break.

The Promise of The Future

At times like these it may help a little, too, to remember that some day you yourself will be a pastor, with the opportunity to exemplify what an ideal pastor should be. Perhaps I should warn you, however, that a strange sort of metamorphosis seems to take place between assistantcy and pastorship. When a man becomes a pastor, often he will do the very things which he condemned so strongly as an assistant; and will condemn in his assistants the very things he himself did in his youth. I will not call it a vicious circle because "vicious" seems too strong a word. But certainly it is one of the more peculiar phenomena of priestly life.

Returning to your question, Edward, there is another type of strain which is put upon our priesthood besides that involved in the pastor-assistant relationship. There also is an internal stress which you almost certainly will encounter. You are a man, and therefore you bear within you the strong sex drive and paternal instinct of

every normal man. There is nothing to be ashamed of in this fact. The procreative power, with its urge to actualization, is a gift of God. It is not something degrading and nasty and you are not a bad person because you are tempted with sensations and phantasies of a sexual nature.

When you make your vow of chastity, the whole value of your self-offering will lie in the fact that you surrender to God the use of one of His great gifts in gratitude for His greater gift of the priesthood. You would deserve little credit for your vow of chastity if it were an evil thing that you were surrendering.

With your life deeply rooted in prayer and lived in the presence of God, you will adequately control the procreative drive. You will not so much suppress it as you will direct it into other and more spiritual channels. The fund of psychic energy with which the sex urge is invested is the very force which grace will use to make you a fruitful and beloved spiritual father to many, rather than natural father to a few. You will not, you cannot eliminate the biological drive; but you can and will sublimate and transform it into a power for personal growth and pastoral effectiveness.

After all the retreats which you have made, Edward, these observations of course are trite

and familiar. But what I am leading up to is a word of warning; a warning that in this area you may find the going to be somewhat rougher than you now think. Within the seminary's sheltering walls, surrounded by every aid to sanctity, the step forward into the rarefied atmosphere of absolute chastity is a comparatively easy step to take. It presents no disturbing challenge. You have been practicing chastity for years; it is a simple matter now to seal it with a vow.

'Second Thoughts'

However, once you have left the seminary, you will be exposed to sobering second thoughts. You will see other young men of your own age happily married, enjoying the cozy intimacy of a home of their own, with adoring young wives to make them feel loved and important and with adorable little cherubs of their own flesh and blood to bounce upon their knees. You will be more (or perhaps less) than human if you do not detect in yourself some twinges of envy and, alone in your room at the end of a frustrating day, perhaps some surge of self-pity.

At that moment you probably will not even advert to the fact that there are perhaps a dozen young fathers who, bedeviled by a multitude of family problems, are envying *you* with all their hearts and are thinking longingly of your peace and se-

curity. Your depressed spirit has room at this moment for no other thought except the universal human longing for "someone of my own to love."

Add to this the fact that the biological drive and the glandular activity within you have taken no notice whatever of your vow of chastity. Blindly they continue to push, push for relief of tension; for the fulfillment of the objective for which they were designed by God. Freely and nobly you have renounced that objective back into the hands of God, but unfortunately your glandular and nervous systems did not ratify the vow. They keep trying.

You sublimate, you redirect; and most of the time, with prayer and priestly activity, you are the easy master of yourself. Yet it will be quite unusual if you do not at times experience moments of discouragement at the unrelenting persistence of it all, at the need for unrelaxed vigilance. This will especially be true if there has been a dubious victory or an apparent failure to make you question whether, for you, the vow of chastity was the wisest choice.

A Costly Gift

You will snap yourself out of the mood by reminding yourself that chastity would not be much of a gift to offer to God if its observance always were easy. You recall that chastity

is not a one-time gift, but a gift that has to be offered to God anew with each new day, with each new struggle. And of course it is precisely here that merit is born and merit accrues. Medals of Honor are rarely awarded to soldiers in times of peace. And so the self-doubts quiet; but perhaps not before you have asked yourself and have been afraid to answer, "I wonder whether I should have become a priest."

This has been a long letter, Edward, because I did want to give an honest answer to your query. Yes, I think that there have been times when I have been sorry that I became a priest. But let me tell you something else: the times when I have been sorry are as nothing compared to the times when I have been glad, glad, glad. The number of times that I have descended into the dark valley are ridiculously few compared to the number of times that I have stood upon Thabor, proud of my priesthood and humbly grateful to my Lord Jesus for having called me, with all my weaknesses and imperfections, to such close companionship with Himself.

Now, as I approach the three-score mark, the mountain top has become pretty much a con-

tinuing plateau. The deep valley is behind me and there is no more than an occasional dip to remind me to watch my footing. The fiercest battles are in the past, with now only an occasional mild skirmish to keep me on my mettle. I am so glad that I became a priest, so grateful to Jesus, for having borne me (and borne with me) through my spells of doubt.

Forget your own present doubts, Edward. You love Jesus Christ whole-heartedly; that is enough. I know that your giving of yourself to Him will be complete and without compromise. He in turn will be with you through all your little Golgothas unless you choose to abandon Him by abandoning prayer—which I know you never will do. Your happinesses, believe me, will be ever so much more numerous and enduring than your distresses.

In answering your question, perhaps I have blacked in the shadows with too dark a pigment. As my only justification, let me borrow our Master's own words: . . . "These things I have spoken to you that you may not be scandalized . . . But these things I have told you, that when the hour shall come, you may remember that I told you of them" (John 16: 1 and 4).



Of every ten pagans converted in Africa today only three become Christians. The other seven become Muslims.—**South African Clergy Review**

Women Can Fool You

About vocations

NAME WITHHELD

HAVE you seen the greeting card whose cover simulates a book with the alluring title "What I Know About Women" and whose inside is just blank pages? Maybe there's more than just a laugh. Take the syndicated cartoon "The Girls." You may think it's exaggerated, but it really isn't. In our convent it's good for a laugh an evening. Women are unpredictable. In fact, there are times when we don't even understand ourselves.

And all those jokes about women's logic aren't really so farfetched either. One day last spring in a high-school American literature class I had handed back the quiz papers. One intelligent junior girl had given the wrong answer to a question I thought was fairly obvious. "What happened to you, Patricia; how could you have missed that one?" I asked.

Her answer floored the boys in the class. "It looked so easy I thought there must be something tricky in it; so I gave the opposite answer."

They looked so startled and perplexed I thought we had better stop a minute for a brief lesson on the complexity of

womankind in general and of their mothers, sisters, sweethearts, and future wives in particular. Their mothers, they told me, all read "The Girls" and laugh as heartily as the sisters, but the boys had not realized the reason for the laughter. The girls in the class all knew, of course, that their mothers laugh because the cartoon points up the foibles of feminine reasoning.

But it is not only their peculiar reasoning processes that confuse you. They can fool you in other ways too. Because they are women, they crave attention. Most girls of high-school age know that an unfailing means of getting attention from a priest is to intimate that they are thinking about a religious vocation. More often than not they are thinking that the convent is the last place on earth they would choose to live, but they are much too clever to indicate that to the unsuspecting priest. Especially if he is young, good looking, kind, and sympathetic. Most older priests have learned the hard way, but often the younger one finds it quite difficult to understand why the sisters who teach one of these eye-batting attention seekers show a singular lack of enthusiasm when he proposes her for a candidate.

Sister writes from South Dakota.

Feminine 'Wiles'

The sisters realize, of course, that the priest hasn't their opportunity of seeing the girl in the various classroom situations that reveal the shallowness of character, lack of self-discipline, resentment of necessary corrections, and general unreliability that make her an unlikely prospect for any type of religious life. It doesn't occur to him that she began on her father practically in infancy to practice these feminine beguilements for getting attention. The girl's mother could set the priest right as to the seriousness of her intentions, but the sisters hesitate to do it. They know he'll be likely to think they just don't understand women.

Sometimes, too, those girls who know well that they have a religious vocation fool the priest in an attempt to convince themselves that God is not calling them. They clutch desperately at anything he says whose meaning they can construe as a justification for not accepting the vocation. For instance, as one priest told me, when he asks such a girl, "Do you want to be a sister?" he means, "Do you feel that God is calling you to religious life?" If she answers no, he says, "Then forget about it."

She knows what he means, but her answer applies to her natural attraction to the life. Does she *want* to be a sister?

Naturally her answer is no. Who does at that age? I'm quite sure that 98 per cent of us did not either.

Sometimes a girl will fool you in another, perfectly understandable way and without intending to, you make life difficult for her. This is the girl who has fought a good fight, come to a decision, and is making her arrangements to enter the novitiate. To prevent the clumsy or barbed smart aleck teasing of her classmates about "going to the convent," neither she nor the sisters say anything about her intentions. If the unwary priest begins to probe or to single her out for questioning, she feels he is spotlighting her in the eyes of her classmates and suffers intensely from their inquisitiveness and actual prying.

How to Help

Since our need for candidates spirals with population growth, we need all the help priests can give to fill our novitiates. Startling to me was the unanimity and depth of feeling of a group of sisters of various Congregations discussing this matter last summer. They feel that priests can give the greatest impetus now by sermons on vocations geared especially to parents, since parents in many cases are the greatest obstacles to their children's religious vocations.

These sermons, they feel, might well emphasize the beauty, joy, and deep satisfactions

of the religious life. They could include with profit a reminder of what a great mark of God's special favor to parents is the divine call to their child. They might call attention to the necessity for a type of family life which will provide a proper climate for nurturing vocations.

This same group of sisters, in discussing what vocation literature should not be, included a few points which might be of interests to priests. These sisters all feel that we should uniformly present the religious life as the challenge it really is. Let the girls realize, they suggest, that there are difficulties, misunderstandings, hardships, and heartaches as there are in married and single life. Since the five-year program recommended by Sister Formation includes the rigors of novitiate training, this serious prolonged concentration calls for stamina of soul, mind, and body.

God's Will in the Matter

For this reason, they believe, the girl who "can take it" is the girl who is convinced that religious life is what God wants for her. Whether or not she wants it is beside the point. If from all eternity God has called her to a particular type of life while leaving her will free, what He wants *must* be her first consideration. With that conviction, she puts her hand in His, and with faith and hope and love starts off courageously

down the road of life with Him. What hundreds of thousands of other women are doing successfully, she also can do.

You may have noticed that the ideas these sisters expressed rather emphatically leave no room for the "Give it a try; you've got nothing to lose" line. Novitiate space is too limited, the cost of the training is too great to bother with those who can't make up their minds. You've heard plenty of jokes about women's inability to do that. It's not just a joke. It's a basic weakness in character of all those women who are continually changing the furniture, the decor, the husband.

Perhaps it has occurred to you that these Sisters whose views I have been expressing are themselves women of decision. They know quite definitely what they want. We need more like them — and fast — to cut down the terrific size of elementary classes, to open new classrooms for the thousands clamoring to get in, to staff the hospitals and nursing schools, to expand the ranks of those doing the vitally needed social service works. To keep this army of workers on their feet, we need a battalion of contemplatives on their knees.

Though we try your patience, baffle your Aristotelian logic, and irk your male decisiveness, bear with us. We're doing our feminine best. But remember: women *can* fool you.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

Eight problems

OUR chancery office sent out regulations for Holy Week and limited the distribution of Holy Communion on Holy Thursday to the Mass and immediately after Mass. Isn't this contrary to the general law? The same office also permitted a morning Mass in the parish churches on Holy Thursday, but no permission to binate. In a parish church with only one priest who may celebrate on this day only the parish Mass from five to eight in the afternoon, may he distribute Holy Communion also in the morning at the time when Mass is permitted if there is a second priest available?

The general law is clear and explicit on the point of inquiry. The law of Nov. 16, 1955 and Feb. 1, 1957 reads as follows:

"On the same Thursday of the Lord's Supper, Holy Communion may be distributed to the faithful only during the evening Masses or immediately after and continuously with the Masses."

"The Mass of the Lord's Supper is to be offered in the evening at the most convenient hour — not before 4 p.m. and not after 9 p.m. . . . Where a pastoral reason requires it, however, the local Ordinary may permit, in addition to the principal

Mass of the Lord's Supper, one or even two low Masses in individual churches or public oratories; but in semi-public oratories, only one . . . On Holy Thursday it is lawful to distribute Holy Communion to the faithful only at the principal Mass of the Lord's Supper and at all other low Masses which the local Ordinary permits, or immediately after or continuously with Mass."

Our inquirer may have confused with the distribution of Holy Communion at Mass the regulation about Communion for the sick which reads "that It may be brought to the sick both before and after noon."

NEAR EAST PRIVILEGES

Since the new regulations effective Jan. 1, 1961, are all the privileges granted to perpetual members of the Near East Welfare Association revoked? Specifically, I have in mind the privilege of anticipating, the little office of the Blessed Mother, portable altar privilege, etc.

The Motu Proprio effective Jan. 1, 1961 states "Likewise, statutes, privileges, indulgences and customs of any kind whatsoever, including those that are centenary and immemorial, even if they are worthy of special and individual mention, shall

THE LITURGY AND RUBRICS

be revoked if they are opposed to these rubrics."

PUBLICATION OF MARRIAGE BANNS

Certainly, this rules out the privilege of anticipating Matins and Lauds at an hour earlier than is now permitted. The new regulation permits priests to anticipate Matins *only* and that *not before two o'clock*. Nothing is said in this Apostolic Letter of Pope John XXIII that would abrogate the privileges of the Little Office of the Blessed Mother and the portable altar.

HOLY THURSDAY AGAIN

At our Sisters' convent on Holy Thursday we had a sung Mass in the afternoon with permission of the Ordinary. After Mass the Blessed Sacrament was removed to the sacristy. The full Holy Thursday ceremony was not conducted but only Mass offered. Should the altar have been stripped and could Holy Communion have been given privately to the Sisters on Good Friday and Holy Saturday?

Since the complete Holy Week ceremonies were not conducted, it was not necessary to remove the Blessed Sacrament from the tabernacle to the sacristy. Stripping of the altar was not required and Holy Communion must not be given to the Sisters on Good Friday and Holy Saturday. On these two days Holy Communion is distributed only in connection with the liturgical services.

I would appreciate very much your opinion regarding the practice of publishing the banns for marriage in a parish Sunday bulletin:

a) *complete with names of parents and not read from the pulpit;*

b) *with the names of the two parties only and not read from the pulpit.*

Do either or both of these methods fulfill the obligation of the pastor to publish the banns for marriage?

In any event it is not necessary to publish the names of the parents of the parties about to enter a marriage contract. The law about the banns does not concern the parents.

Bouscaren-Ellis (Canon Law) tell us that "the form of the announcement is not prescribed. The formula given in the Roman Ritual is not preceptive. What is required is that it clearly designate and identify the persons who are to be married, and be in accord with the essential purpose of the law. It should therefore state whether the announcement is the first, second, or third . . . May the notice be *printed* and distributed with other parish notices instead of being announced *vi-va voce*? This does not seem to be absolutely excluded by the law. However, the oral announcement should probably be

retained as more solemn and more appropriate."

Canon No. 1025 permits the Ordinary, for his own territory, to post the names of the contracting parties at the doors of the church for the space of at least eight days, provided, however, that two feasts of obligation are included within the period. The law says nothing about the publication of the marriage banns in a parish bulletin.

BAPTISM CEREMONY

What is the correct procedure for the priest to follow in emergency private baptism? Does the priest begin immediately with the pouring of the water? Is tap water licit in a private baptism? Are the ceremonies following the pouring of the water to be postponed until later in the church? What is the age required for sponsors at baptism?

According to canon law the ceremonies omitted when emergency baptism has taken place are to be supplied later on in church. In emergency baptism the priest begins at once with the essential words and pours the water at the same time. In emergency baptism ordinary tap water is valid matter for the sacrament.

Canon law specifies the age of the sponsor as one having attained the fourteenth year, unless the priest has a just reason for acting otherwise: "the

priest may therefore dispense from this condition for a lawful reason."

ELECTRONIC BELLS

What is the Holy See's attitude toward electronic bells or carillons as opposed to the real or actual bells? Is it true that the Holy See has forbidden electronic bells or carillons since the year 1958? If so why did Cardinal Cushing present a gift of such bells to a church in Italy as stated recently in this magazine?

In the decree of Sept. 3, 1958 we read the following: "In some places there is a special mechanism of a peal of bells hung in the bell-tower itself which can play different melodies and musical pieces. This kind of bell-playing, commonly 'carillon' (in German, *Glockenspiel*), is entirely excluded from any liturgical use. Bells intended for this purpose may not be consecrated nor blessed according to the solemn rite of the Roman Pontifical, but halloved by a simple blessing . . . It is strictly forbidden to use — in place of sacred bells — any machine or instrument to simulate or amplify mechanically or automatically the sound of bells."

Artificial mechanical devices or tapes that reproduce the sound of bells are strictly forbidden. However, instruments that amplify the sound of real bells are not forbidden. Such

mechanisms are used in many of the carillons and seem to be within the range of the interpretation of the law. Our present Holy Father accepted a set of such carillons for the Cathedral of Venice.

BREVIARY DIFFICULTY

During the Paschal season, at the conclusion of the various hymns do we change the doxology to read Deo Patri sit gloria, Et Filio, qui a mortuis, Surrexit, etc.?

The decree of July 26, 1960 states that "each hymn is always said with the conclusion assigned it in the Breviary.

There is no change of ending by reason of a feast or a season."

POSITION OF COMMENTATOR

What is the position of the commentator (permitted by decree of Sept. 1958) at various services?

The decree states that if the commentator is a cleric or a priest he should be vested in cassock and surplice and stand in the sanctuary near the communion rail or in the pulpit. If the commentator is a layman, he should stand in a convenient place in front of the faithful but not in the sanctuary nor in the pulpit or lectern.



Bl. John Pibush, Priest, Martyr

Born at Thirsk in Yorkshire, he made his studies at Rheims, was ordained a priest in 1587, and sent to the English Mission in 1589. His work lay in Gloucestershire and after a year's labors he was apprehended at Moreton le Marsh and committed to Gloucester jail. Some of the felons confined there having managed to break a passage through the wall, Pilbush, like the other prisoners, made his escape. He was apprehended, however, the next day, sent up to London, tried and condemned on account of his priesthood.

For seven years his execution was postponed, and during the whole of that period he was kept in the Queen's Bench huddled up with the other prisoners, some of them the worst of criminals. Through the miseries of his imprisonment he contracted a grievous infirmity, so that he was sometimes for hours without sense of movement. His worst sufferings, however, were from the brutality and blasphemies of his fellow-prisoners. His patience touched their hearts at last, and his jailer gave him a separate cell, in which at times he said Mass to the great comfort of his soul. He was executed (hanged, drawn and quartered) at St. Thomas' Waterings, February 18, 1601, in the reign of Good Queen Bess.

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

The I.Q. of seminarians

I*S it likely that the standards of intellectual requirements for the priesthood will be lowered in order to admit more candidates?*

Intellectual ability sufficient to perform properly the priestly ministry is required by divine law. Pope Pius XII spoke of the intellectual training of seminarians as "a serious duty of superiors." He urged that "the literary and scientific education of future priests be at least not inferior to that of laymen who take similar courses of study." He reminded us that such principles will assure not only the seriousness of the intellectual training and will help to determine the nature of the curriculum, but will also give seminarians more freedom in the choice of their vocation. They will not feel that the possibility of change is too difficult because they are unprepared for anything else.

The trend of both major and minor seminaries to seek accreditation or affiliation with accredited colleges and universities is a step in the right direction, because it brings additional recognition for a high standard of intellectual work. This is indeed worthwhile, provided that it does not infringe upon the rights of the Church

with regard to the control of ecclesiastical studies. As a secondary benefit, it helps those who wish to leave the seminary to do so with less inconvenience.

In the youthful aspirant to the priesthood, average powers of memory and intellect should be required. Should there be any doubt about the presence of these qualifications, the aspirant could well be subject to an Intelligence Quotient test. Van der Veldt-Odenwald assert that "the revised Stanford-Binet and the Wechsler-Bellevue Intelligence Scale are the most commonly used, with the latter proving itself very satisfactory for older adolescents and adults, and the former being admittedly a good test for children. In the hands of a competent clinical psychologist, these intelligence tests yield more than the number commonly called an I.Q. Close observation of the testee, while he is working on the various subtests, allows the psychologist to form subjective estimates of the individual's powers at attention, manner of solving problems, degree of confidence, emotional reaction, ability to form social relations, capacities for self-appraisal, etc."

This, of course, presupposes that the tests are conducted by

a skilled psychologist. The intelligence test is very frequently administered in grade schools today, and together with the results of school examinations forms quite a reliable guide in an estimate of the person's native intelligence.

The Values of Testing

Well worth our consideration is the observation of Biot-Gallimard: "Sometimes the intelligence tests a psychologist gives may yield surprising results in those cases where an educational veneer or a knowledge of the world makes a profound intellectual poverty." To take aspirants whose I.Q. is below normal "may lead to greater difficulties later, because the student may become subject to headaches, psycho-physiological depressions, attacks of scruples or doubt, or may show a profound lack of comprehension of essential problems when he starts the study of philosophy or theology."

Of course, the greatest importance in the intellectual formation of candidates must be attached to "philosophy and theology taught according to the method of the Angelic Doctor," so that these subjects will help as much as possible the priest himself in his own personal striving for perfection, and the people to whose service he is sent. Pope Pius XII insisted upon precise obedience to the norms enacted by the Holy See concerning such studies. The

basic content of the courses in philosophy and theology as well as their duration is to be found in canon 1364 and in other documents of the Holy See.

From the Instruction of 1955, it is clear that some of those who seek release from their priestly obligations base their petitions upon the allegation that they were ignorant of the 1930 Instruction. As a result of such ignorance they claim that they advanced to Holy Orders without duly considering its provisions and without giving sufficient thought to the matter of their vocation.

Others have alleged that they were born in a poor family, were sent to a seminary or a religious house at an early age by their parents or pastors, and with a very hazy notion of an ecclesiastical vocation; that they continued until major orders, and were very lackadaisical in adjusting themselves to the clerical state in which they found themselves. And so it happened that, failing to acquire the proper training at the proper time, they received sacred orders without a sufficient awareness of the duties of the priestly state and of the dangers to be encountered in the priestly ministry.

Precautions Enjoined

To prevent a repetition of such complaints; the Sacred Congregation for the Sacraments in its 1955 Instruction in-

sists that Ordinaries, either personally or through seminary officials, observe exactly the provisions of the 1930 Instruction, that they take care that the dispositive part of the Instruction be read every year to the students, so that the latter may learn properly its norms and thus be unable in the future to allege excusable ignorance.

Furthermore, it commands that lectures on the 1930 Instruction be given to the members of the theology classes, especially by the professor who teaches the tract on Orders, and that the students be held accountable in examinations on

the content of those lectures. Before receiving major orders, the candidates should consider more carefully the weighty obligations which flow from them, especially the obligation of celibacy, as is provided for in the oath to be taken before the subdiaconate. Retreat masters should speak at length about these obligations, especially in the retreats preceding major orders, and spiritual directors should explain the canonical requirements of the 1930 and the 1955 Instructions in their conferences to the seminarians.

(Comyns, "Fitness of Candidates for Sacred Orders")



A Protestant Reaction

"We are experiencing a rebirth of liturgy and worship. Protestantism threw away too much at the time of the Reformation. It is encouraging to note that the Christian layman is claiming his heritage in the historic church. We step into one of the great cathedrals of Europe. Our hearts are warmed as we are confronted with the towering columns and riches of Gothic grandeur. We are silenced by the high altar which speaks to us of God's sacrifice. We kneel and say softly: 'The Lord is in His Holy Temple. Let all the earth keep silence before Him.' That is worship." — From a sermon preached recently in Montreal.

In the last ten years alone . . .

LAWSON ASSOCIATES CATHOLIC SCHOOL
CAMPAIGNS HAVE MADE POSSIBLE THE
EDUCATION OF MORE CHILDREN THAN
THERE ARE PEOPLE OF ALL AGES
IN
ST. PETERSBURG, FLORIDA

Isn't this the year to build your school?



LAWSON ASSOCIATES INC.

Fund-raising Counsel

Home Office:

53 North Park Avenue, Rockville Centre, New York, Rockville Centre 6-8000

Branches:

3545 Lindell Boulevard
St. Louis, Missouri
Jefferson 5-6022

430 West Monroe Street
Jacksonville 2, Florida
Elgin 3-3226

24 North Wabash Avenue
Chicago 2, Illinois
Financial 6-4504

2015 J Street
Sacramento 14, California
Hickory 6-5759

101 Jones Building
Seattle, Washington
Mutual 2-3691

624-736 Granville Street
Vancouver, B. C.
Mutual 4-2618

Books IN Review

.....

Liturgy and the Missions The Nijmegen Papers

ed. by Johannes Hofinger, S.J.

Kenedy, New York
1960, pp. xii-308, \$5.95

IN September, 1959, there gathered at Nijmegen in the Netherlands, some 30 bishops and 80 priests for a week of meetings which may well become a turning point when the books are written of the ecclesiastical history of our times.

Under the presidency of Cardinal Gracias of Bombay, these mission leaders and liturgical experts from all the world over met to discuss the liturgical renewal and its possible impact on the mission apostolate and the adaptation of the worship-life of the Church to the understanding of every race and nation.

The present volume is composed of the papers delivered at these historic meetings. Historic, we say, since many who read will see reflected in these pages the ever-growing tendency to reexamine and reappraise the liturgy, not in a sense of vague historicism, nor in a spirit of naive enthusiasm, but rather in a hopeful search for an integration of the Mass we offer in the morning with the lives we live through the rest of the day.

Through the whole Church today, in the missions as well as at home, young and old are feeling the need of a Christianity which is not merely explained doctrinally, but which is experienced as a

vital reality. Pope St. Pius X pointed out the answer in a now-famous principle, "the primary and indispensable source of the true Christian spirit is the active participation of the faithful in the Holy Mysteries and in the public and solemn prayer of the Church." Pope Pius XII, in a gracious gesture, so characteristic of him, on September 3, 1958, stretched his hand across the years to bless and push forward the work which Pius X had so wonderfully begun. The Instruction on Participation underlined the need and urged the return to the sources. That is why these men came to Nijmegen.

Have we perhaps for many reasons, some of them seeming good, turned too far away from the way of the liturgy in our missionary endeavors? Have we neglected the primary source in favor of quicker, easier but often less satisfying results in the missions? Is Christianity today not only a doctrinal explanation but a living experience of a vital reality? Is the new Christian conscious of having found in the Church of Christ, not only the answers to his questions, but a realization of a living encounter with the living God? There are the high and holy questions that the men at Nijmegen asked themselves, and their answers are as vital to us at home as they are to missionaries the world over.

'Adaptation'

One word, "adaptation," might be called the sum of their conclusions.

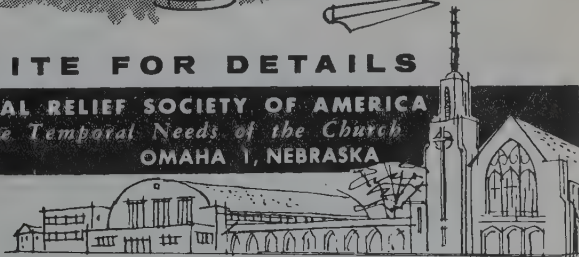
SAVE 45% on FIRE INSURANCE

**YOU QUALIFY IF YOUR
ANNUAL FIRE INSURANCE PREMIUMS
ARE \$1000 OR MORE**



WRITE FOR DETAILS

CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
Dedicated to the Temporal Needs of the Church
BOX 1155 OMAHA 1, NEBRASKA



Books in Review

.....

The participation of the faithful in the liturgy which the Holy See so ardently desires must be, according to a well received formula, in the manner of those participating, which means the participant takes part in something in a manner suited to him. Thus the need for adaptation to native cultures and even to native tongues. The rubrics, according to Pope Pius XII, have as their chief purpose, "to foster the devotion of the faithful and their close union with Christ and His visible minister and to arouse in them those sentiments and attitudes of mind in which they become like the High Priest of the New Testament."

Can this end be attained, for instance, when a missionary must take 20 minutes to sing the Latin "Exultet" to his illiterate people? Is it more important that the Easter Mystery be celebrated with exactly the same words, gestures and music in Africa as in America — expressions which are utterly unintelligible to the natives, or to know that, under the inspiration of the Holy Spirit, the same faith has found a mode of expression which corresponds to the culture and environments of the various people who can thus be said to worship God in spirit and in truth?

In a day when the Holy See is willing to listen to and to consider serious proposals of liturgical reform, we can only pray that the conclusions reached at Nijmegen will be given serious study and implemented as the Holy See sees fit. There is a selfishness, I think, in our conclusion, for as we turn the pages of this book we cannot

escape the realization that the problems which these men discussed as missionary problems, are problems peculiarly our own. I think that there is not one talk reported in this book which could not, with simple modification, be applied to a typical American parish.

Where are we to begin? I think the answer was given at Nijmegen by a Spiritan brother of mine, rector of a mission seminary in Africa. "All the academic discussions of Liturgical Congresses, all the appropriate reforms of the ecclesiastical authority, all the works carried out in the centers of pastoral liturgy, will have but little influence on the liturgy of our mission countries unless our mission seminaries all become radiating centers of liturgical learning life and initiation." Omitting the word "mission" would still give us a totally valid conclusion. — William F. Crowley, C.S.Sp., Washington, D.C.

The White Stone by Carlo Coccioli

Simon & Schuster, New York
1960, pp. 272, \$1.50

THIS novel is the tale of a saintly Italian priest, Dom Ardito Piccardi, who traces his loss of faith in God to a dramatic moment in the midst of World War II. "... at 6:29 I believed in God, at 6:31 I no longer believed. Can you imagine anything more extraordinary?"

Thought to have died a martyr's death at the hands of the Nazis, the priest had been secretly sent to a concentration camp. In the years between 1943 and 1954 he escapes from the camp, hides in

NOW FOR THE FIRST TIME

A complete study of the religious scene in France today

"The French," says James M. Connolly, "more than any other national section of the Church, have been forced to face the modern world." They were confronted with two alternatives: "to retreat within the confines of traditional theological endeavor, or, on the other hand, to meet the moderns on their own grounds, to attempt to work out Christian theology within the intellectual framework, erected by the secular scholars of their own age."

Father Connolly surveys the outstanding French theologians and their works, the controversies that have arisen, the Biblical-Liturgical-Patristic revival, and he evaluates the intellectual significance of French theology in the modern world.

THE VOICES OF FRANCE A Survey of Contemporary
Theology in France *by James M. Connolly*

NOW AVAILABLE AT BETTER BOOKSTORES \$5.50

The Macmillan Company 60 Fifth Avenue, New York 11, N. Y.

A Division of The Crowell-Collier Publishing Company

Books in Review

.....

a Polish forest, heads for Russia, returns westward to France, works in a factory, accompanies a worker priest to Mexico, and finally makes his way back to his former parish where he dies as a stranger and receives an anonymous burial.

In the meantime two of his friends, the author himself and an Italian bishop, uncover clues as to his existence and travels. Their search for him ends the evening before his burial. Various letters, diaries, and interviews provide them with insights into his journey through disbelief.

In a manner reminiscent of Graham Green's priest in *The Potting Shed*, the "disbelieving" priest is able to arouse intense spiritual reactions in the varied people who come into contact with him. These include a homosexual who becomes a devout priest, a sacrilegious Mexican whose life he saves, and a mysterious Mr. Page, who seems to be a diabolical agent.

A fellow-priest comes to regard him as "a thermometer of the divine." "The miracle of Ardito Piccardi . . . lay in the fact that his soul was naked. It was as naked as it will appear one day before God — defenseless, and without any wish or need for defense . . . When one is ready to receive God one is also ready to receive His adversaries . . . the soul of Ardito Piccardi was a unique prey to Satan."

Like Dom Piccardi, this compelling story takes the mysteries of religion very seriously. Priest-readers are likely to react strongly in any of several directions to many features in the life of this enigmatic protagonist.

When the dead priest is discovered, a white stone lodges curiously in his hand. The book of the Apocalypse (2:7) gives a clue to his life. Just how much of one, that's for the reader to fathom.—Joseph Gallagher, Baltimore.

New Problems in Medical Ethics, Vol. IV

Ed. by Dom Peter Flood, O.S.B.

Newman, Westminster, Md.
1960, pp. 225, \$4.50

THE complex and elusive psychological elements discussed in these studies suggest that the life of the moralist "is not a happy one." This is the fourth volume in a series that includes, Vol. I, "Sexual Problems of the Adolescent; Intersexuality; Abortion; The Lourdes Cure"; Vol. II, "Artificial Insemination; Narcoanalysis; Medical Responsibility; the Medical Secret; Death"; Vol. III, "Castration; the Church and the Dissolution of the Marriage Bond; Psychoanalysis and Moral Conscience; Psychasthenia; Pain; Euthanasia." All these are translations of the *Cahiers Laennec*, studies on medico-moral problems prepared by French theologians and physicians.

This Vol. IV contains three studies: 1) The Psychopathology of Birth-Control; 2) The Treatment of Alcoholism, and 3) Metapsychic Phenomena and Christian Miracles. The study on birth-control is the work of Professor Charles Mertens de Wilmars, a physician and psychologist. His study won the John XXI Prize awarded for the best work on the problem of birth-control envisaged from the double viewpoint of medicine and of Catholic morality. He attempts to show that "on the basis of the

Books IN Review

psychological and physiological evidence, every deliberate perversion of the sexual function results in a more or less pronounced degradation of the marriage partners and of their conjugal life."

Père Michel Riquet, one time editor of *Cahiers Laennec*, remarks of this study that its author "expounds a code of virtue and of happiness in conjugal life. Furthermore, he utters a timely denunciation of the dangers and evil consequences of a moral education centered on sin, for it creates an obsession with sin in

an atmosphere of fear, of anguish and of panic. True morality consists in love of the good and in a ceaseless striving for perfection. In this perspective, every failure is not necessarily a fatal error nor is error itself an irremediable failure, but always an incentive to begin again and to renew one's efforts at self-betterment."

This study of birth-control seems much the most valuable of the three studies in this volume. Its psychological insights into sex aptly illustrate St. Augustine's profound warning that "Whoever is not spiritual even in his flesh will become carnal even in his spirit." It would be difficult to point out material more inspiring



MUSSON SAFETY DESIGNED MATS

NEW DELUXE LINK MATS CATCH DIRT

FLUFFED LINK (left) These deluxe mats have chenille-like finish, wiping off dust and dirt like cocoa type mats, but more durable and easier cleaned. Red or green design on gray or brown field.

VINYL LINK (right)

Completely safe for tiniest heels. Made in nine sparkling colors with matching or contrasting color nosing, bevelled or stub. Mats remove and hold more dirt from foot traffic. Hundreds of vinyl ribs prevent slipping. Easily cleaned.

Write for catalog and prices on mats and molded rubber stair treads

THE R. C. MUSSON RUBBER COMPANY

1326 E. ARCHWOOD

AKRON 6, OHIO

Books IN Review

.....

for Cana conference work with married couples of the highest type.

The second study, "The Treatment of Alcoholism," by Dr. Henri Duchene, is an interesting and suggestive account of the personal experiences of a thoroughly scientific physician with a limited group of alcoholics. How tentative are his findings is suggested by the fact that he can conceive of no thorough research into alcoholism that does not include psychoanalysis. And yet, of this approach he says that "the difficulties encountered in the psychoanalytic therapy of alcoholics are such that we cannot at present hope to use it for any other purpose except research." He says nothing whatever of any French use of the Alcoholic Anonymous movement that has given such renewed hope to our American efforts for the alcoholic.

"Metapsychic Phenomena and Christian Miracle," the third study in this volume, seems the least satisfactory. As the editor himself remarks of it, "Reading this article one is brought back to the twenty-year period before 1925, when there was a certain vogue for the occult." Repeated search does not disclose the name of the author of this study. There is apparently almost no suggestion as to when it was written. And as for the actual metapsychic phenomena involved, the reader is referred to other volumes. The author does not easily have recourse to the evil-spirit explanation but suggests that there are here psychic forces operating still very little understood. That such phenomena seem to thrive on darkness

he thinks no special difficulty against their reality, since darkness "is equally required in photography, and . . . one would make oneself ridiculous by demanding that the process should take place in full daylight, before one would believe it."

However, the author does make clear the sharp distinction between the atmosphere surrounding such alleged spiritistic phenomena and that of such miracles as those of the Gospels. — John E. Coogan, S.J., West Baden College, West Baden Springs, Ind.

A Dictionary of Liturgical Latin by Wilfrid Diamond

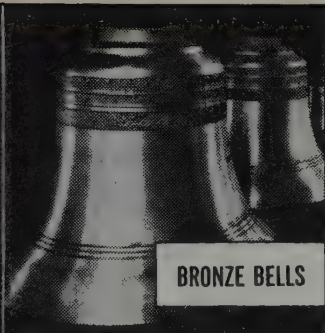
Bruce Milwaukee
\$2.50, pp. 156, 1961

IT is popular to scorn "Church Latin" as inferior to Cicero's, and they certainly differ in syntax, vocabulary, and spelling, but whether the change from the medium of the pagan classics was a deterioration or merely a change could probably be debated. Certainly the Latin of St. Augustine is almost matchless in its expressiveness, but whether liturgical Latin in general was more than a liaison language between Classical Latin and the Romance languages we leave to the experts to decide.

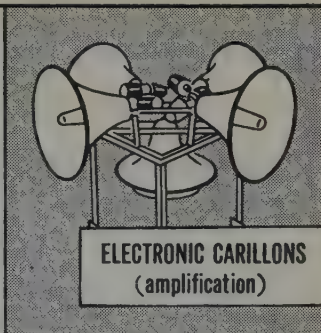
(Fr.) Wilfrid Diamond's paperback contains over 11,000 words, many of them, according to the blurb, not found in classical dictionaries and most of them with meaning peculiar to liturgical use. It is a handy, attractively printed glossary, giving both radical and euphonic spellings (e.g., *assentior* and *adsentior*) and such miscellaneous information as that

VERDIN

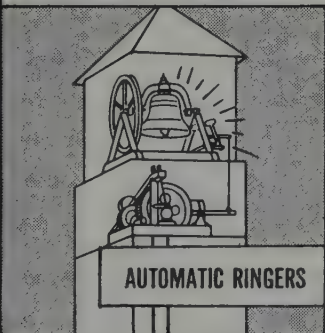
THE
BELL RINGERS
OF AMERICA



BRONZE BELLS



ELECTRONIC CARILLONS
(amplification)



AUTOMATIC RINGERS



BELL TOWERS

Bronze Bells by Petit & Fritsen

America's Most Beautiful Bells plus automatic ringing by VERDIN

Bronze or Electronic. Fully
automatic ringing of entire
bell program of church.

Write for Free Folder

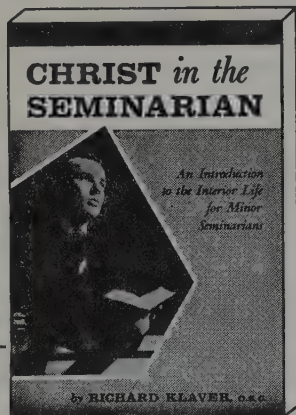
I. T. VERDIN CO.

555 Dandridge St., Cincinnati 10, Ohio

Representatives

New York • Chicago • San Francisco • Philadelphia • Minneapolis • St. Louis • Buffalo • Milwaukee • Dallas • Pittsford, Vt. • Windsor, Can.

*ideal gifts to
your Seminarians...*



A new OSV book by Father Richard Klaver, Spiritual Director of Our Lady of the Lake Seminary. Father Klaver's many years of experience and sincere interest in helping seminarians to reach spiritual maturity have produced this 176-page book which will greatly help all young men preparing for the priesthood.

CHRIST IN THE SEMINARIAN is a book our seminarians will enjoy reading and will find helpful throughout their seminary training. Bishop Pursley recommends this book highly in the Introduction. Surely, this informative and inspiring book will be a most appreciated remembrance.

\$1.50 per copy

(ORDER BOOK NO. 776)

ORDER FROM

Our Sunday Visitor Inc.
HUNTINGTON, INDIANA

Books in Review

.....

there was once a feast of all the Apostles called *Apostolorum Commemoratio*, that the lowest class of public penitents in the early Church were called *Audientes*, the geographical location of Scriptural places, a list of *Doctores* and of specially named Sundays, what a *Bullarium* is, and so on.

All in all, except for some apparent inaccuracies noted in a glance through A, B, and C *ambon* for *ambo*, *assesio* for *assesio*, *contorsum* for *contortum*), this dictionary is worth its space on the desk, partly because its small bulk makes it more likely to be consulted by non-professional Latinists; \$2.50 may seem expensive, but not when compared with the price of a lexicon nor, for that matter, of most things nowadays.

— A. T. Stallings, Essex, Maryland.

The Catholic in America by Peter J. Rahill, Ph.D.

Franciscan Herald, Chicago
1960, pp. 156, \$2.95

THIS brief and easy-to-read book will cause a raising of eyebrows by the average Catholic, lay or clerical. That our country was founded by Protestants, that our holy religion was the cause of hatred, fear, ostracism, burning, pillage, and even death we have all known in a general way. But Father Rahill's quick sketch of the actualities would make us in this day of our prosperity disbelieve if we did not know he was telling the absolute truth.

All it took was such an influx of non-Catholics into the Free State of Maryland, the one colony with complete religious freedom,

Books in Review

to destroy that freedom which was of Catholic making. While Roger Williams in Rhode Island left out condemnation of Catholics in his charter, it was not long after his demise that the cry of "No Popery" was raised. It was not until 1776 that Catholics were allowed to hold office even in the Pennsylvania whose founder had insisted on religious freedom. The first Catholic church in Philadelphia was not erected until 1734 and then on a back street where it would not provoke the jealousy and fears of the populace whose minds had been poisoned from infancy with anti-Catholicism.

Hypocritically, the Continental Congress, bitterly anti-Catholic, nevertheless tried to woo Catholic

Quebec to cast its lot with the Revolution. When the Catholic Indians of Maine (then a part of Massachusetts) agreed to join the Colonies if General Washington would get them a chaplain, not one in the entire colony was available because priests were forbidden by law to enter. Finally, in an exchange of prisoners, a French priest who had been captured on a French man-of-war was appointed to the task and the Indians then fought for our side.

In this book you will read of a Catholic layman in New York being executed under the mistaken belief that he was a priest. Riots and church burnings occurred in Philadelphia and even Louisville. The Ursuline convent and school in Charleston, Massachusetts, was burned to the ground, although all the nuns and pupils escaped. You will read of



sound way to cut maintenance costs

See our representative . . . the Man Behind the Huntington Drum. He has solutions for your maintenance problems that can reduce labor costs and save you money. His experience is backed by a company which has devoted more than 40 years to testing and developing good products for better maintenance and sanitation.

HUNTINGTON  LABORATORIES
HUNTINGTON, INDIANA ●

Philadelphia 35

In Canada: Toronto 2

Books IN Review

.....

the remarkable restraint exercised by Catholics even though the fiery Archbishop John Hughes of New York once organized his own followers for the defense of church property. You will read of the impetus given to the first Catholic newspapers by the hate campaign.

'The Menace'

The story is brought right down to date with accounts of the Know-Nothings, the APA, the Klan, *The Menace*, which was once so well known that when a child told President Harding, "I am from the town where *The Menace* is published," the president answered without hesitation, "Yes, Aurora, Missouri."

Who now remembers when Oregon tried to destroy Catholic schools with a law requiring every child to attend a public school — a law struck down by the U.S. Supreme Court? While the 1928 presidential campaign of Alfred Emmanuel Smith deserves a book by itself, here the essential facts are given.

And so we come to Paul Blanchard whose attacks on the Church were refused by every reputable publishing house until at last the Beacon Press of Boston, run by the allegedly liberal Unitarians, undertook the job and thereby probably got out of the red for the first time in its history.

Well, there is the story. Every priest ought to have it handy for his dealings with non-Catholics. Every thinking Catholic should read it. When his blood cools off

A Life Income Investment

Invest through our **MISSION CONTRACT** (Annuity)

A good way of aiding charity
and receiving a reasonable

INTERST FOR LIFE

for details, write to

REV. FATHER RALPH, Nat'l Dir.

S.V.D. CATHOLIC UNIVERSITIES

316 N. Michigan Ave.

Chicago 1, Ill.

Books in Review

from the first feelings of outrage, he will begin to wonder at the miracle: How did the Church survive all those centuries until today it is represented in the White House itself by a president who is at odds with the hierarchy over the aid-to-schools bill? That is a far cry from the nasty cartoon shown in the book of Al Smith being dictated to by fat, greasy prelates, the "real government." He will be amazed at how at least some of the faithful remained true in spite of every obstacle. Many a Catholic, chafing under the yoke of obedience to the law of Christ, may well look at himself and say, "What a miserable coward I am; unworthy of bearing the name of Catholic."

And — not only has the Faith prospered; but also our beloved country has provided the soil and climate in which that Faith could overcome prejudice and hatred. The fear and hatred are still with us. The wells are still being poisoned from which children drink — just as they were poisoned for this reviewer. There are still vast numbers of Americans, some of them educated and in high places, who see Catholicism as a menace. There probably always will be some. But among them there are many who would profit by reading Father Rahill. It should be in paperback and I hope it will be.

I am sending a copy to a dear non-Catholic friend of mine, holding a graduate degree, and a loyal American, but whose birthplace was Aurora, Missouri. The old poison was drunk in early and is still there. — David Beaton, Schoenbrunn, Pa.

June / 1961



FOR MALE VOICES

MISSA MARIALIS

four-part alternating with popolo

by Richard Ginder

A VIRILE MASS
EASILY PERFORMED

*Ideal for seminaries
and other communities of men*

J. FISCHER & BRO.
119 W. 40th St., New York 18



Neat, Modern, Thro-Away "CHAPLAIN" COLLARS



ONE LOW PRICE
4 dozen for \$5.00

Be neat, comfortable, and SAVE money! Only one style; double-ply and reversible. No wilting, no fraying, no hot synthetic look. When fresh-look fades, just throw collar away! Front 1½" packed flat, perfect for travel! If in doubt, specify shirt collar size. Money Back Guarantee.

Postage prepaid in U.S.A.,
Sorry, No C.O.D. Orders!

Westport Fibercraft Co., Westport, Conn.

I enclose \$5 for FOUR DOZEN "Chaplain" style collars in the size circled below:

14½ 15 15½ 16 16½ 17 17½

Name _____

Address _____

DACRON & COTTON

Wash and Wear

Neckband
SHIRTS

White
or Black

65 % Dacron and
35 % Combed
Egyptian Cotton
• Wash-Dry
Ready to Wear

2 for **\$13.95**
\$7.50 each



High Count

Combed Cotton Broadcloth

White — \$3.90 each — 3 for \$11.25
Black — \$4.75 each — 3 for \$13.75

Suits - Cassocks - Coats

MAIL ORDER—SEND FOR CATALOG

M. H. PIERCE & CO.

Manufacturers of Shirts for The Clergy
Dept. P., PORT CHESTER, N. Y.

Put your
organist
right . . .

Give him



**THE CATHOLIC
CHOIRMASTER**

One year only \$2.50

SOCIETY OF ST. GREGORY

Harristown Rd., Glen Rock, N. J.

Currente Calamox

Continued from page 484

not knowing that he was present, took off all his clothes for a sun-bath. Writing in the London Observer, Mr. Hollis spells out the well bred British equivalent of our old American expletive, "Bull!"

"When I had left Jack in the sitting-room and started down the long hall (at Claridge's), whom should I meet but Alfonso, the former King of Spain?"

"Whom, indeed?" Mr. Hollis echoes. "And that, of course, was how, when, two days later, the Spanish Civil War broke out, Mr. Vanderbilt knew all about it and was present on the Franco-Spanish frontier on the opening night. But in fact at the outbreak of the war," Mr. Hollis points out, "Alfonso was not in London at all but in Czechoslovakia."

Mr. Vanderbilt's most momentous confrontations with the great always seemed to happen without any witnesses who could supply corroboration and under circumstances which were of themselves "highly improbable."

"Mussolini without any prearrangement whisks him off for a motor tour *a deux* of five days all over Italy in which, driving furiously, Mussolini kills a child on the road and refuses to stop with the characteristic excuse, 'Mussolini never looks back.' Mr. Vanderbilt is shanghaied in the middle of the night by secret police in Moscow and taken off to an interview with Stalin," etc.

We have not yet seen the book but, if and when we do, we can assure you that it will be strictly accidental.

Correspondence

.....

'Four Days of Silence'

THE article "Four Days of Silence" is so timely! I hope all bishops have the Passionist Fathers conduct diocesan retreats and empower them to enforce the same regulations — to send home those who refuse to keep silent.

Priests' Retreats are the greatest ordeal in my life. I look forward to one, only to know with certainty I shall have to talk, shall get little sleep, shall have no peace! They are drinking bouts and occasions of gossip, small talk or downright sinful detraction and calumny.

I don't drink and do not want to

talk at retreats. My attempts have effectively ostracized me.

Invariably the talking, drinking, keeps up until the wee hours of the morning. On several occasions the bishops came down to order, to beg, priests one or two doors removed from my room, to keep quiet. On one occasion a bishop was so distressed that at four in the morning he made his final plea in terms that had effect. Gradually there was less laughing at every word spoken and the several occupants must have been so "high spirited" that they desired sleep.

Never before in the history of

Reduced to clear

The Convert's Manual

A comprehensive treatment of
Catholic doctrine for Converts

In his Foreword Bishop Gorman, of Dallas-Fort Worth, says in part, "The order of the book is a leading of the inquirer from what he knows a little of to revealed truth: through the Bible and Tradition to the Most Holy Trinity, and to Heaven, Hell, Purgatory, Limbo, the Catholic Church, the Sacraments, the devotion to the Mother of God, the Commandments of God and the Commandments of the Church. I like the book as good pedagogy, built on a lifetime of teaching."

The Second Edition (cloth bound) is now in Press. To make way for it, the very few remaining copies of the First Edition can be obtained at a reduced price of \$2.50 for a single copy and \$2.00 each for six or more. The cloth bound edition will sell for \$3.50.

Order direct from the author

Rev. Sidney A. Raemers, Ph.D., Lake Mead Base, Las Vegas, Nev.

Dear Father Raemers:

Please mail me
copies of The Convert's
Manual @ \$2.50 per copy,
\$2.00 each for six or more.

Name
Street
City State

Correspondence

.....

the world did the salt of the earth so need its savor. Never before in the history of the world was there so much great danger everywhere from erroneous diabolical principles as from Communism today. Never before did priests so desperately need good retreats, but there are few such.

I speak from experience, in the South and in the North. I pray for something to prevent my having to go to priests' retreats! Why do not bishops do something about it?

The best retreat I ever made was as a college student at a Catholic college. There we had not only absolute silence for four days but we walked about with mostly downcast eyes — to aid recollection. How strong and how happy, how at peace we all were after those four days!

Thank you, Father Weiss! But what can an ordinary priest do? He is required to make his retreat at the time and place set for the diocesan clergy!

I don't know whether or not you will publish any of this but you may do so if you wish. It might be best to omit my name, or simply sign it "sacerdos." Delete, change as you wish! I see no solution excepting precisely such stern measures as the Passionist Fathers take.

Name Withheld

A Note of Warning

WHILE reading through your editorial in the March, 1961 issue of *THE PRIEST* concerning *The Smut Peddlers* I was reminded of a case which came to my attention

recently of a priest who was involved in such business. At that time, it was brought to my attention that the post office has certain laws which make it a crime even to solicit such material through the mails or even to write for circulars advertising such material.

Some young curates in their zeal (after reading your editorial or *The Smut Peddlers*) might be tempted to do some investigating on their own. My advice is to contact their postal inspector and hand over any information to him. A postal inspector who is not favorably inclined toward the clergy could make it embarrassing for a priest should he find that priest's name in the possession of a smut peddler, regardless of how it got there.

Since the case of the priest mentioned above appeared in the papers, I don't think it is a matter of secrecy. I do think that priests should be apprised of the danger. If you think along the same lines that I do, you might wish to mention the facts somewhere in your magazine.

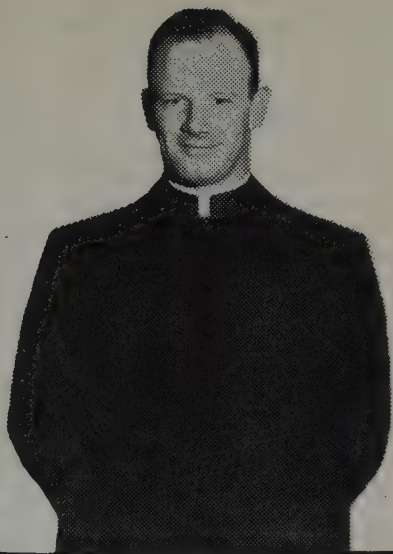
Sincerely yours,
Robert Schwane, C.M.
De Paul University
Chicago

Tautology

EVERY time I say the Creed in English, I balk at the words "from thence." "Thence" means "from that place, from there." Why must we say "from from-there?" Skip that "from" and you have correct English.

Yours,
Assistant
New York

for
the
Priest
who
wants
the Best...



Toomey CLERIC-COLLAR Shirtfronts and Rabats

There is a specific model for every popular collar style and size — You get exact fit — materials and workmanship are high grade — You get a handsome product —

the collar bands are guaranteed not to wilt from perspiration — You will always look trim in a Toomey front —



FEATURING THE NEW CLOSED COLLAR BACK MODELS

No. 95 CSFDX PLAIN FRONT, ARM STRAPS,
ADJUSTABLE WAISTBAND

No. 105 CCSF PLEATED FRONT, ADJUST-
ABLE WAISTBAND

REQUIRES NO BACK COLLAR BUTTON!
PROVIDES NEATER, TRIMMER LOOK.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious
Supply Houses) THROUGHOUT UNITED STATES & CANADA

Correspondence

.....

Semantics

SINCE we took in stride the transition from "Holy Ghost" to Holy Spirit, do you suppose we dare launch a meaningful synonym for the word "indulgence," which always has to be explained as connoting something opposite to its normal meaning in non-church usage?

Sincerely,
Vicarius
Detroit

On Stalling Baptism

IT was bad enough for a magazine that calls itself "THE PRIEST" to print the slanderous letter of Father Edward Gallagher. But to print the heading "Only for Cash Customers?", whether supplied by you or by the writer, defies understanding.

You condemn with a few words and a question mark good, zealous pastors on the word of one man. Did he tell you whether he has any pastoral experience or whether he is an armchair theologian? His own words are his judge. Whoever heard of "tickets" being needed for Baptism? To say "they were not contributing in their envelopes" is not the same as not being registered in the parish and, therefore, outside the pastor's jurisdiction. The good chaplain (you could have seen in the Official Catholic Directory that he is chaplain of an orphanage) admits that the ladies were "somewhat indifferent Catholic mothers" and the children were "over 3 months old," yet he swallowed their little stories hook,

line, and sinker and rushed to pass judgment in matters in which he is not at home.

Maybe you and Father Gallagher should meditate on the article on page 288, "The Faith in Northern Italy." I am willing to bet that most of those had no difficulty getting the job done. The same 300,000 most likely find it easy to have their children baptized without the intercession of Father Gallagher.

Although I am a few miles outside of Albuquerque and was not smitten by the rod of Father Gallagher, I know the pastor of Albuquerque better than he does and would ask him "how do some non-pastors get that way."

Fred Stadtmueller
Isleta, New Mexico

One A Minute

A NENT "Fleecing the Shepherd" (bogus money request) and "Quite A Price" (the plating racket) in your April issue:

"Gee, champ, say it ain't so"—that they still fall for this.

Kindly tell both contributors to send me \$10 cash (no checks, please!) and I will send each a 50% discount card good at all church-goods stores. I print them myself.

Raymond Ploszynski
Lemont, Illinois

Protestant Titles and Courtesy

A very interesting question has been raised by one of your correspondents. He questions the

Correspondence

.....

right of any Catholic to use the term "Anglican priest" or "Anglican bishop." Unfortunately, many of our Catholic clergy are guilty of unnecessary rudeness and discourtesy in this matter. Actually, these terms are perfectly correct. We cannot recognize the Anglican clergy as *Catholic priests*, but we can certainly recognize them as *Anglican priests*. Any clergyman of any faith, Christian or non-Christian, has a perfect right to be called a priest if he wants to. But only the Catholic clergy can be called "Catholic priests."

Our lack of success in winning converts (we are losing more through leakage than we are gaining through conversion) may be

due partly to our arrogant tone. The Father who referred to the learned author of the article as "Mr." William J. Whalen obviously implied that a mere layman has no right to speak on such matters. I am sure that most readers shared my embarrassment at such rudeness. The sincere efforts of Pope John to bring about the reunion of Christians can be nullified by the misguided arrogance of his clergy. If Pope John wrote to the "so-called Archbishop of Canterbury" or the "so-called Patriarch of Constantinople" you can imagine how much good-will that would engender! It's good to be loyal to the Catholic faith, but let's not be holier than the Church!

Sincerely,

Ecumenicus

New Jersey

NAHIGIAN

BROTHERS, INC.

established since 1890

Oriental Rugs

featuring
the world's largest
and finest
Collection of:

Hard to find sizes in
rich red tones &
Pastel Colorings.
KARASTAN RUGS

Enhance your Parish...

ORDER ON APPROVAL • NO OBLIGATION

Write your requirements, give
accurate measurements.

Expert Rug Repair, Restoration and
Re-Vita® no brush rug Cleaning Service.

FREE ESTIMATES

121 South Wabash Ave.

Chicago 3, Illinois

FRanklin 2-8800 (all departments)

Correspondence

.....

'What Would You Tell Him?'

IN your April issue you invite comments on the complaint of a layman against his diocesan paper. He, a "liberal," is dissatisfied with the conservative tone of the paper, which enjoys 100% subscription from parish funds. The individual reader is thus unable to register effective disapproval through discontinuing his subscription. You admit that the case is "heavily disguised." Haven't you in fact turned it around? Every instance I know of has the editorial partisanship on the side of the "liberals." Both editorial comment and syndicated columnist contributions sound like "canned" propaganda from, for example, AFL-CIO headquarters. An opportunity for a conservative rebuttal is given only occasionally or not at all. A telling rejoinder may be so deleted or mangled in the printing as to lose its point.

As to the morality of such editorial policy, surely it is unfair for diocesan editors to treat a press bought and maintained by the sacrifices of the faithful as though that press were privately owned. Owners or editors of "liberal" Catholic "magazines of opinion" may smugly continue to keep them "magazines of their own opinion," refusing to give space adequate to the expression of opposing views. But such obscurantist conduct is positively unjust when the press is really community property. It is likely of such partisans that Bishop Dwyer of Reno complains when he declares, "The difficulty

is that some theologians and Catholic publicists are prone to write and speak as though they were the Holy Father himself. Instead of stating the facts and drawing their conclusions, with emphasis upon the actual limitations of their authority, they sometimes create the impression that they have a private pipeline to infallibility."

I know of ill-instructed Catholics who have left the Church because of such biased journalism. In matters regarding which the Church leaves us free, Catholics should know that opinions will be exposed to the "conflict of the marketplace." We will with less plausibility be charged with political Catholicism when we no longer have a diocesan editorial "index expurgatorius" on differing opinions.

John E. Coogan, S.J.
West Baden College,
West Baden Springs, Ind.

Fr. Coogan guessed right. It was a "liberal" paper under discussion.
—Editor.

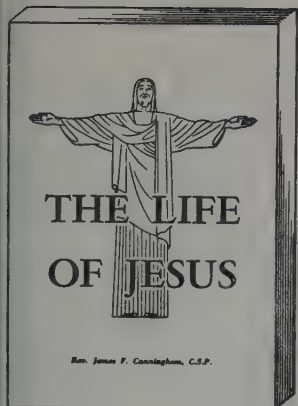
This letter concerns the problem that you presented in the April PRIEST, pages 292 and 294.

I do not think it in any way unjust for the man in question to be obliged to support a diocesan paper which editorially holds political and economic views that are radically different from his own. He neglects to see the Catholic paper as a whole and makes the mistake of letting himself be "unnerved" by something which — though in itself important — is only a relatively small part of the paper's function.

The Catholic paper exists to give us the doctrines and practices, to present the news and views, to

Available Now

The Life of Jesus



Newly revised 12th edition

This book has become a favorite of Parish Discussion groups because the author presents this story of Christ's life on earth in a fast-moving, powerful style which makes absorbing reading. Many little-known facts are brought to light in this 200 page book which create and sustain reader interest.

At the end of each of the 27 chapters there are probing questions which encourage thoughtful adult group discussions.

The gospels are artfully blended into the story in time sequence. These serve both to substantiate the author's narrative and enhance the biography itself.

"The Life Of Jesus" is instructive, inspiring and entertaining . . . a most valuable book for Parish Discussion Clubs.

\$1.00 per copy

(DURABLE ENAMEL COVER IN COLOR)

Parish Bulk Order Discounts

Minimum charge order \$2.00 / Discounts start at \$2.00

to \$10.00	20%	to \$50.00	30%
to \$25.00	25%	over \$50.00	35%

(Postpaid in U. S. : postage additional in Canada)

Order # 730 from: Our Sunday Visitor, Inc.
Book Department, Huntington, Indiana

June / 1961

Correspondence

.....

show the reader the life of the Church as a whole and it is in all this that it contributes so much to the individual reader. Therefore, I would advise the man to read just his sights, and to take an overall view of the diocesan paper, and to show appreciation for all the good that he is, or should be, getting from it. He should "lift up his eyes and see." He should not let himself become lost in one small area of it. The benefits of the whole are simply too great to be rejected just because of one small, unpleasing part.

I would further advise the man to be more tolerant of the legitimate views of others, especially when there is so much room for varying ideas in the fields of politics and economics. It is his intolerance that threatens to lead him into that fatal mistake of giving up the whole, which is good, because of a small part, which in this case is to be considered good also, even though he may not personally like it. As they say, he threatens to "throw out the baby with the bath water."

If there be any injustice involved here, I venture to say that it would be committed by this man, if he cancelled his subscription for such unjustifiable reason. And, of course, he would be the one to suffer most from it.

Father Martin
Illinois

Recorded Sermons

THANK you for your kindness in mentioning our Conference-A-Month Club in THE PRIEST. We

are now sending our recordings to more than 2,300 convents each month and the enthusiastic expressions and comments from our subscribers have been very encouraging. I am happy in the thought that our recordings are a real source of spiritual enrichment to our subscribers. Your cooperation is appreciated.

Ronald F. Gray, O. Carm.
55 Demarest Avenue
Englewood, N.J.

In Defense of Fund Raisers

WITH regard to Mr. H.A.'s letter in the "Correspondence" section of the January issue, I cannot contradict the fact of his experience with a professional fund raiser. I do take issue, however, with his universalizing of the particular experience.

With more than ten years of experience in the field of Catholic fund raising, as a member of the Catholic Fund Raising Association and the International Fund Raising Institute, I am certain when I say that Mr. H.A.'s experience was a very particular instance. His description of the manner in which the fund-raising campaign was conducted in his parish could not be applied to the type of campaign my firm conducts nor to the type conducted by the many other firms in the Catholic fund-raising field.

When Mr. H.A. refers to the professional being interested only in his "commission" check, he is unaware of the standard practice of fund raisers which is to charge a flat fee for their services, not a percentage or commission. Certainly, the fund raiser is interested

Correspondence

in being paid for his services. However, a fund raiser who is only interested in being paid will very shortly be without clients.

More than 50% of the contracts awarded to a fund raiser come from pastors who know of the fund raiser's work from pastors who have been pleased with the manner in which the campaign had been conducted in their own parishes. Pastors are very much concerned with seeing to it that the conduct of the campaign and of the campaign director be in keeping with the dignity of the parish. If Mr. H.A.'s pastor is what his letter pictures him to be, then obviously this is a very particular pastor.

Mr. H.A. asks, "How much do they (professional fund raisers) undermine the spiritual condition of the parish?" The simple answer to this question, based on my direct experience, is, "Fund raisers, while it is not the primary purpose of their fund raising, improve the spiritual condition of the parish to the extent that they are able to enlist an unusually large number of the men to take part in a parish activity." It is a common experience to hear a pastor say during a campaign that he never thought that such a large number of his men would work so long and cheerfully for the good of the parish.

'Shaken' Faith?

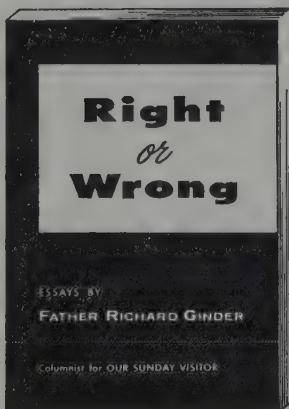
According to Mr. H.A., his faith was "shaken" by his experience with the fund raising campaign

Second Series of Essays by Fr. Ginder

→
"This is the truth."
Rev. J. Coogan, S.J

→
"Genuine patriotism,
logical intellectualism and true
liberalism."
The Tablet

→
128 pages
32 essays



retail
\$1.00
price

←
Bulk Discounts
5-10 copies 20%
11-25 copies 25%
26-50 copies 30%
over 50 35%

postpaid in U. S.
elsewhere postage add'l.

----- order from -----
Our Sunday Visitor **HUNTINGTON, INDIANA**

Correspondence

.....

in his parish. While it was, obviously, a very unhappy and disturbing experience for him, perhaps he should look elsewhere and more deeply for the cause of shaken faith.

A fund raiser who would equip the campaign volunteers with financial targets for each prospect, based on the financial worth of the prospect, is not only employing a high-pressure tactic but is using a tactic which must necessarily antagonize the committeemen and the prospects.

The concluding remark of Mr. H.A. is that "a good pastor needs no outside help," meaning that he does not need the services of a professional fund raiser. He certainly does not need the services of a professional fund raiser in his ordinary appeals for parish support. When the need arises, however, to raise an extraordinary amount of money for an important parish project, when parishioners will be asked to increase their giving over 30 or 36 months by hundreds and, in some instances, by thousands of dollars, then the parish is faced with an extraordinary situation. This situation, multiplied over and over throughout the archdioceses and dioceses of the United States and in other countries, particularly since the end of World War II, has created the demand for the professional fund raiser with his knowledge of public relations, with his experience in recruiting, organizing and instructing parish volunteers, with his ability to ascertain the financial potential of the parish, and, above all, with his ability to in-

still confidence — in the pastor, the priests, the committeemen, and in the parishioners.

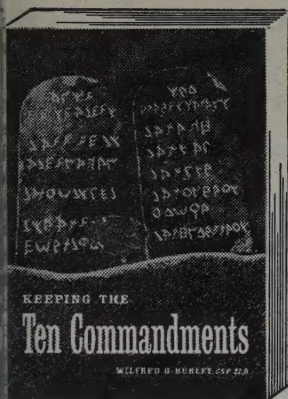
From time to time, a pastor may be dissatisfied with the services of a lawyer, with an architect, with a contractor. So, also, he may be dissatisfied with the services of a fund raiser. In a very competitive field, the fund raiser who repeats poor performances must go out of business. If a pastor examines carefully the policies and the record of the fund-raising firm together with its staff before he contracts for its service, he will insure a successful campaign and a good experience for his parish.

Henry J. O'Brien, President
O'Brien, Wielert, Costa, Gibney
& Killeen, Inc.
New York, N.Y.

Remailing Catholic Literature

MISSIONARIES throughout the world are in great need of Catholic and good secular literature to combat Communist propaganda. Seminaries and other institutions of higher learning have a special need for publications such as *THE PRIEST*. If you would like to help, write us and we shall immediately send you the name and address of a missionary to whom you can mail your used copies of *THE PRIEST* and other magazines. Please do not send literature to our seminary as this necessitates duplication of postage. Simply print your name on a card and mail it to:

Kenrick Remailng Service
Kenrick Seminary
7800 Kenrick Road
St. Louis 19, Mo.



retail price
\$1.00

Recent O·S·V release

FOR DISCUSSION CLUBS AND INQUIRY CLASSES

"Straight up into the sky, as a massive fortress, loomed the great rock summit of Mt. Sinai . . .

'Suddenly, as a roar of a million cannon, came ear-splitting blasts of thunder! Lightning flashed! . . . The entire universe seemed a blaze of light . . .

'An unseen trumpet rang out in the heavens! . . . And then? Silence! Intense! Penetrating!

'And in the silence; from the length, breadth and depth of eternity came the Voice of God!'"

Keeping the Ten Commandments

This vivid and powerful description starts Father Hurley's new book "Keeping the Ten Commandments." It is typical of the forceful presentation by the author throughout the book.

This volume is excellent for Discussion Clubs and Inquiry Classes because each commandment is analyzed as to probable reason for being given. It defines terminology and supplies the implications and applications for Catholics. There are also vivid and understandable physical comparisons drawn to bring home the moral effects of breaking the commandments. Each chapter concludes with the author presenting obedience to the commandment as a helpmate to happiness rather than a burden and obligation of fear.

"Keeping the Ten Commandments" is a 192 page book with a very handsome and durable cover.

Parish Bulk Order Discounts

MINIMUM CHARGE ORDER \$2.00 / DISCOUNTS START AT \$2.00			
to \$10.00	20%	to \$50.00	30%
to \$25.00	25%	over \$50.00	35%

Order # 729 from the Book Department
OUR SUNDAY VISITOR, Huntington, Indiana

Advertisers

IN THIS ISSUE

Correspondence

From Bishop Henry

THE Church in Korea is making great progress and winning multitudes of the people to our holy faith. We stand in desperate need, however, of more educated lay leaders to extend the Church's influence among the educated classes.

A Providential opportunity to do this has now been offered us. The three universities of Kwangju have a total enrollment of 6,472 students, of whom 210 are Catholics and 30 are catechumens. We have an opportunity to establish a Catholic center, which will not only minister to our own students but will also give many of the others an opportunity to learn the truths of our holy religion. We have an option on a splendid site, but we need funds to purchase it and to erect our building. We are appealing to the generous Catholics of America to help us make this Catholic student center a reality.

It will be an untold blessing for the Church in all Korea and will enable us not only to strengthen and deepen the faith of our Catholic students but also win great numbers of open-minded and gifted students now outside the fold of Christ. Be assured in return of our grateful prayers and of God's abundant blessings.

Please send any offering you can afford to

Yours most gratefully,

✠ Harold W. Henry, D.D.
c/o Columban Fathers
St. Columbans, Nebraska

Ave Maria Magazine	486
Ave Maria Press	485
Benziger Brothers Inc.	476-477
Calhoun Company, L. A.	473
Catholic Choirmaster, The	536
Catholic Mutual Relief Society	525
Community Counselling Service Inc.	508-509
Dereume Religious Glassware, Raymond	479
Finn & Associates, Thomas R.	469
Fischer & Bro., J.	535
Huntington Laboratories Inc.	533
Isinglass Valance Company	476
Lawson Associates Inc.	523
Macmillan Company, The	490-527
Minneapolis-Honeywell Regulator Co.	475
Musson Rubber Co., R. C.	529
Nahigian Brothers Inc.	541
Newman Bookshop, The	484
Newman Press, The	483
Our Sunday Visitor, Inc. 2d, 3rd covers,	532-543-545-547
Parsons and Parsons Company	484
Pierce & Company, M. H.	536
Raemers, Rev. Sidney A.	537
Ryan-West Banknote Company	482
Shreve & Company	474
S.V.D. Catholic Universities	534
Toomey Company, The R. J.	472-539
Verdin Company, The I. T.	531
Weston Laboratories Inc.	481
Westport Fibercraft Company	535
Will & Baumer Candle Co.	Back Cover
Zwink, Alfred Oscar — Woodcarvers	480

O·S·V RELIGION PROJECTS

*Pleasant and effective
religious instruction for
grade school children*

prepared by Sisters,
MISSION HELPERS
OF THE SACRED HEART



Starting with "My First Lessons about God," for pre-school children, this series of workbooks is available for each year of grade school. The series can also be used effectively in conjunction with the Confraternity Religious Vacation School Manuals.

Children enjoy and easily grasp their lessons with the OSV Religion Projects. Starting with pictures which can be colored and folded to stand for pre-school age children, the courses end with a series of short plays depicting the commandments and sacraments for seventh and eighth grade pupils. The first thru sixth grade children have their religious instruction made more interesting and enjoyable by the use of cut-outs, games, puzzles, anagrams, crosswords and fill-ins.

Instructors prefer these OSV projects. They require a minimum of preparation time and the children are kept interested because of the variety of activities.

Complete "Sample Course" — \$3.25

All student projects, texts and plays for pre-school through eighth grade. Teacher's Guides also included.

OUR SUNDAY VISITOR PRESS

Book Department / Huntington, Indiana

**MAIL
TODAY**

Send to:

Address:

City, State:



*Michelangelo's
famous
Madonna and Child
in the
Cathedral of
Bruges.*



Upward Through the Gateway of the Visible...

Visible symbols representing the living Christ, Mass candles help to uplift the thoughts of the Faithful to personal meditation and devotion during the mysteries of the Mass.

As the Madonna of Bruges reflects the religious feeling of the sculptor, so should the candles of the Mass reflect the chandler's awareness of the high purpose for which they are intended. Ever mindful of this high purpose, Will & Baumer Mass Candles are fashioned with particular care from the finest stocks of 100% pure natural beeswax providing symbols appropriate in both purity and performance.



See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

